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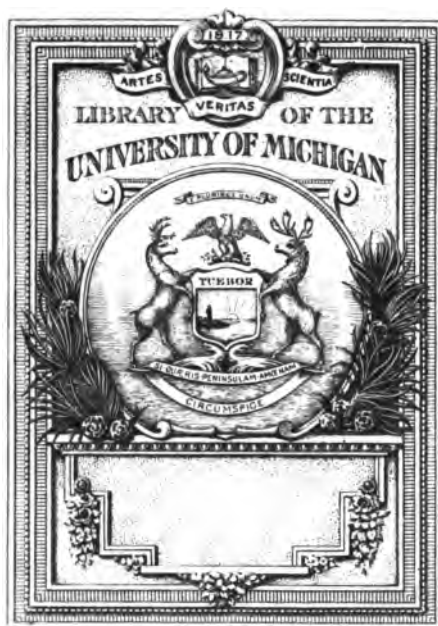
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A N
Historical E S S A Y
CONCERNING
WITCHCRAFT, &c.

THE
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A N
Historical E S S A Y
CONCERNING
WITCHCRAFT.

WITH
OBSERVATIONS upon MATTERS OF
FACT ; tending to clear the Texts of the
Sacred Scriptures, and confute the vulgar
Errors about that Point.

AND ALSO
TWO SERMONS: One in Proof of the
Christian Religion ; The other concerning the
Good and Evil Angels.

By FRANCIS HUTCHINSON, D. D.
of the Court of Common Pleas
Chaplain in Ordinary to His Majesty, and Mini-
ster of St. James's Parish in St. Edmund's-Bury.

PSALM XXXI. 6.
*I have hated them that hold superstitious Vanities : but
I trust in the Lord.*

I TIM. IV. 7.
*But refuse profane and old Wives Fables, and exercise
thy self rather unto Godliness.*

L O N D O N :
Printed for R. KNAPLOCK, at the *Bishop's Head*, and
D. MIDWINTER, at the *Three Crowns* in St. Paul's
Church-yard. MDCCXVIII.

THE
OFFICE OF THE
ATTORNEY GENERAL
WASHINGTON, D. C.

RECEIVED
JULY 10 1914
U. S. DEPT. OF JUSTICE

TO THE
HONORABLE
THE ATTORNEY GENERAL
WASHINGTON, D. C.

Very respectfully,
Yours truly,
[Signature]

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40064

V

To the

RIGHT HONOURABLE

Thomas Lord Parker,
Lord Chief Justice of *England.*

To the

RIGHT HONOURABLE

Sir Peter King, Kt.
Lord Chief Justice of *Common Pleas.*

And to the

RIGHT HONOURABLE

Sir THOMAS BURY, Kt.
Lord Chief Baron of *Exchequer.*

MY LORDS,

I Humbly take Leave to present your Lordships with the following Historical Collections and Observations, which have lain by me several Years; and, it may be, had still slept in Obscurity, if a new Book, which very
A 3 likely

vj *The DEDICATION.*

likely may do some Mischief, had not lately come forth in Two Volumes, under the pompous Title of *A Compleat History of Magick, Sorcery, and Witchcraft, &c.*

I did not keep it by me so long, because I had any Doubts about the Truth of those Notions which I endeavour to defend in it. I think it a Point very certain; That tho' the sober Belief of good and bad Spirits is an essential Part of every good Christian's Faith, yet imaginary Communications with them, have been the Spring both of the worst Corruptions of Religion, and the greatest Perversions of Justice. How many miserable Creatures have been hang'd or burnt as *Witches* and *Wizzards* in other Countries, and former Ages? In our own Nation, even since the Reformation, above a Hundred and forty have been executed, if my Book hath any Truth in it, very much upon the Account of one ill translated Text of Scripture. If the same Notions were to prevail again, (and Superstition is never far off) no Man's Life would be safe in his own House; for the fantastick Doctrines that support the Vulgar Opinions of Witchcraft, rob us of all the Defences that God and Nature have plac'd for our Security against false Accusations. For in other Cases, when wicked or mistaken People charge us with Crimes of which we are not guilty, we clear our selves by shewing, that at that Time we were at Home, or in some other Place, about our honest Business: But in Prosecutions for Witchcraft, that most natural and just

just Defence is a meer Jest; for if any wicked Person affirms, or any crack'd-brain Girl imagines, or any lying Spirit makes her believe, that she sees any old Woman, or other Person pursuing her in her Visions, the Defenders of the vulgar Witchcraft tack an imaginary, unprov'd *Compass* to the *Deposition*, and hang the accus'd Parties for Things that were doing, when they were, perhaps, asleep upon their Beds, or saying their Prayers; or, perhaps, in the Accusers own Possession, with double Irons upon them. But as such fantastick Notions are so far from raising their sickly Visions into legal Evidence, that they are ground'd upon the very Dregs of Pagan and Popish Superstitions, and leave the Lives of innocent Men naked; without Defence against them: To whom should I dedicate their Confutation, but to your Lordships, whom, with your learned Brethren, the *Best of Kings* hath appointed Guardians of his Subjects Rights and Lives; and whom universal Knowledge and great Experience have qualify'd for the true Judgment of such dark Cases.

I need not inform your Lordships what Reception these Notions will find among different Persons; what Opposition from some, and what Neglect from others.

As the very Nature of the Subject carries both Horror and Difficulty, polite Men, and great Lovers of Ease, will turn away their Thoughts from it with Disdain; and tho' it be of as much Importance as a sanguinary Law,

and the Lives of Men, and the Honour of our Nation's Justice can make it; they will rather let the several Schemes take their own Course, than fully and disturb their own Minds, or engage their Reputations about them.

Dark superstitious Tempers, that usually form their Religion suitable to their own Complexions, will always have a Bias towards the Belief of them; and upon every sudden Surprise, will be frighted into Actions that will disturb the Places where they shall be, and greatly hurt the suspected Persons.

The credulous Multitude will ever be ready to try their Tricks, and swim the old Women, and wonder at and magnify every unaccountable Symptom and odd Accident.

We Clergymen are not thought to have kept our Order altogether free from Blame in this Matter. In our last famous Tryal of *Jane Wenham* in *Hertfordshire*, some of our Gown, tho' otherwise Men of no ill Character, were so weak as to try Charms, and give way to scratching, and promote the Prosecution. *Wissus*, a learned Physician in *Germany*, who, in his Practice, had been much concern'd in Cases of this Nature, accuses us Clergymen in Terms too severe. Saith he, *Ad gravem banc impietatem connivent Theologi plerique omnes*. That tho' the common Prosecutions of Witches was a very sad Impiety, the greatest Part of the Clergy wink'd at it, and let it pass. I hope his Charge was too severe and general even for Popish Countries: I am sure it is for ours; for tho'

Reverence to our Act of Parliament, and the Influence of an ill-translated Text, and fear of loose People carrying the Notion too far the other way, may have made some pious Men too fearful in opposing the vulgar Opinions; yet in the main I believe our Church of *England* and its Clergy, have as little to answer for in this Respect as any.

A Year or Two before the Parliament made the Statute against *feeding*, and *rewarding*, and *giving suck* to evil Spirits; the Convocation had made the 72d Canon, which subjects to the Penalties of Imposition, any Clergyman who should undertake to use Prayers for casting out of Devils, unless he first had a License granted under the Seal of the Bishop of that Place; and I do not meet with more than one License granted in all the Time since.

Dr. *Morton*, Bishop of *Litchfield* and *Coventry*, discovered the Villanies of the Boy of *Bilston*, and particularly his pissing thro' Ink; and sav'd the Life of the Woman that was under Condemnation. See the *Sixth Detection of Impostors*.

Dr. *Harsenet*, when he was Chaplain to Archbishop *Bancroft*, and who was himself afterward Archbishop of *York*, both disproved and ridiculed these Follies with greater Freedom than I have ventur'd to make use of. And that any that shall be disposed to find Faults, may see that the Notions in my Book are neither new, nor contrary to the Doctrines of our Church, but well agreeing with the Opinions

x The DEDICATION.

Opinions of the greatest Men that have been of it; I will quote at large some Passages out of his *Declaration of Popish Impostures*. See Chap. 21. "It is a Question moved by *Scaliger*, why Men of a melancholick Constitution be more subject to Fears, Fancies and Imaginations of Devils and Witches, than other Tempers be? His Answer is, *Quia ab atra Bile Atri & Fuliginos generantur Spiritus qui Cerebrum pingunt turbulentis Phantasmatibus*. Because from their black and sooty Blood, gloomy fuliginous Spirits do fume into their Brain, which bring back gloomy and frightful Images, Representations and Similitudes in them.

A few Lines after, he gives us his Opinion of *Bodin* the Author of *Demonomania*. "John Bodin, the Frenchman, saith he, is a perfect Idea of this, who being in his younger Years of a most piercing, quick, speculative Wit, which grew of a light, stirring, discursive Melancholy in him, fell, (as *Hermogenes* the Mirror of Wit did) in the middle of his Age to be a pure Sot, &c. And had his Brain *veram sedem Demonum*, the Theatre and Sport-house for Devils to dance in, &c. That a Man may see a great deal of *Madness* mixt with his great Wit. For he holds, that Devils may transform themselves into any Shape of Beasts or Similitude of Men, and may eat, drink, and converse familiarly with them, and may have Act of Generation with Women as they please.

“ please. And not that only, but that a Witch
 “ by Ointments and Charms may transform
 “ herself into the Shape of any Beast, Bird,
 “ or Fish: That she may fly in the Air; that
 “ she may deprive Men of their generative
 “ Power; that she may transfer Corn out of
 “ one Field into another, and may cause Hail,
 “ Thunder and Wind at her Pleasure. And
 “ he defends *Lycanthropia*, and the Change of
 “ *Ulysses's* Men into Swine by the Witch *Circe*
 “ to be real and true: And above all he tells
 “ that unfavoury, melancholy, and ridicu-
 “ lous Tale of an *Egg* which a Witch sold to
 “ an *Englishman*, and by the same transformed
 “ him into an Ass, and made him her Mar-
 “ ket Mule Three Years to ride on to buy Butter;
 “ and how at last she remorphiz'd him into the
 “ native Shape of a Man again.

Page 131. “ These Things, saith he, are raked
 “ together out of old doating Heathen
 “ Historiographers, Wizzardizing Augurs, Im-
 “ posturizing Soothsayers, Dreaming Poets,
 “ Chimerical Conceiters, and Coiners of Fa-
 “ bles, &c. P. 136. Out of these, saith he, is
 “ shap'd us the true Idea of a *Witch*, an old
 “ weather-beaten *Crone*, having her Chin and
 “ her Knees meeting for Age, walking like a
 “ Bow leaning on a Staff, Hollow-Eyd, Un-
 “ tooth'd, Furrow'd on her Face, having her
 “ Lips trembling with the Palsy, going mum-
 “ bling in the Streets: One that hath forgot-
 “ ten her *Pater-Noster*, and yet hath a shrewd
 “ Tongue to call a *Drab* a *Drab*. If she hath
 “ learned

"learn'd of an Old Wife in a Chimney End,
 "Pax, Max, Fax, for a Spell; or can say
 "Sir *John Grantbam's* Curse for the Miller's
 "Eels, All ye that have stolen the Miller's Eels,
 "laudate Dominum de Calis: And all they
 "that have consented thereto, *Benedicamus*
 "Domino: Why then beware, look about you,
 "my Neighbours. If any of you have a Sheep
 "sick of the Giddies, or a Hog of the Mumps,
 "or a Horse of the Staggers, or a knavish Boy
 "of the School, or an idle Girl of the Wheel,
 "or a young Drab of the Sullens, and hath
 "not Fat enough for her Porrage, or Butter
 "enough for her Bread, and she hath a little
 "Help of the *Epilepsy*, or *Cramp*, to teach her
 "to roll her Eyes, wry her Mouth, gnash
 "her Teeth, startle with her Body, hold her
 "Arms and Hands stiff, &c. And then with
 "an *Old Mother Nobs* hath by Chance call'd
 "her *Idle young Housewife*, or bid the Devil
 "scratch her; then no doubt but Mother
 "*Nobs* is the Witch, and the young Girl is
 "*Owl-blasted*, &c.

"They that have their Brains baited, and
 "their Fancies distemper'd with the Imagi-
 "nations and Apprehensions of Witches, Con-
 "jurers, and Fairies, and all that Lymphati-
 "cal *Chimera*, I find to be marshall'd in
 "one of these five Ranks; Children, Fools,
 "Women, Cowards, sick or black Melancho-
 "lick discompos'd Wits.

One would have thought such a just Rally
 coming from so good a Hand, and back'd
 with

with such Authority as he had, should have sham'd and ridicul'd it out of this World : But the Seeds of this Evil lie deep, and many a cruel Tragedy of the same Sort hath been acted since, and many a Book written with great Assurances on the other side of the Question. Dr. *More*, and Mr. *Glanville*, and Mr. *Baxter*, &c. have defended and pretended to solve the grossest of the Notions that he exposes. Since the Return of K. *Charles II.* there have been written the following Books that I have met with for upholding the same Notions.

Meric Casaubon of Credulity and Incredulity.
His Preface before Dr. *Dee's* Transactions of Spirits.

The Tryal of *Amy Duny* and *Rose Cullender*, before the Lord Chief Baron *Hale*.

The History of *Lapland*.

The Devil of *Mascon*.

A Pleasant Treatise of Witches.

The Opinion of Witchcraft vindicated.

Dr. *Burthogg's* Essay upon Reason, and the Nature of Spirits.

Mr. *Baxter's* Certainty of the World of Spirits.

Dr. *More* and Mr. *Glanvil's* Collections.

Satan's Invisible World. By Mr. *Sinclare*.

A Blow to Modern Sadducism. By a Member of the Royal Society,

Pandemonium.

A Discourse, proving that there are Witches.

Mr. *Spatcket's* Case. By Mr. *Petto*.

The *Surey* *Demoniac*.

The Kingdom of Darkness; with 79 several Relations, Mr.

Mr. *Auberry's* Miscellaneous Collection, which teaches People Charms and Sorcery.

Mr. *Turner's* Folio.

Mr. *Increase* and Mr. *Cotton Mather's* several Tracts.

Sadducismus Debellatus : Or an Account of the Seven that were hang'd in Scotland in 1697.

Mr. *Beamont*.

Two or Three Pieces writ against *Jane Westham* in *Hertfordshire*, even reflecting upon the Judge, because he would not hang her.

This last Year, *The Compleat History of Magick, Sorcery, and Witchcraft*.

These Books and Narratives are in Tradesmen's Shops, and Farmer's Houses, and are read with great Eagerness, and are continually leavening the Minds of the Youth, who delight in such Subjects; and considering what sore Evils these Notions bring where they prevail, I hope no Man will think but that they must still be combated, oppos'd, and kept down.

As Dr. *Harsenet* was in hopes of ridiculing and shaming them out of the World, I have examined their Foundation, and compared their Facts and Consequences with the coolest Reason I could make use of; and it hath all along been a Pleasure to me to think, That tho' the Subject was irksome and unpopular, and very unpleasant; and tho' even the pious and learned Dr. *More*, brands all those that oppose his Notions, with the odious Names of *Hag-Advocates*, yet I have ventur'd to bear these Reproaches,

proaches, and run all Hazards, because it is on the Behalf of those that were drawn to Death, and were not able to plead their own Cause against *Hebrew Criticisms*, and fallacious, tho' deep Reasonings.

When one Mr. *Burroughs*, a Clergyman, who some few Years since, was hang'd in *New-England* as a Wizzard, stood upon his Tryal, he pull'd out of his Pocket a Leaf that he had got of Mr. *Ady's* Book, to prove that the Scripture Witchcrafts were not like ours: And as that Defence was not able to save him, I humbly offer my Book as an Argument on the Behalf of all such miserable People, who may ever in Time to come be drawn into the same Danger in our Nation. And, with all Honour and Submission of it to your Lordships Judgments, I humbly lay it at your Feet for Protection, as far as it is right, and deserves your Favour.

I am,

My LORDS,

(With great Deference
and Honour)

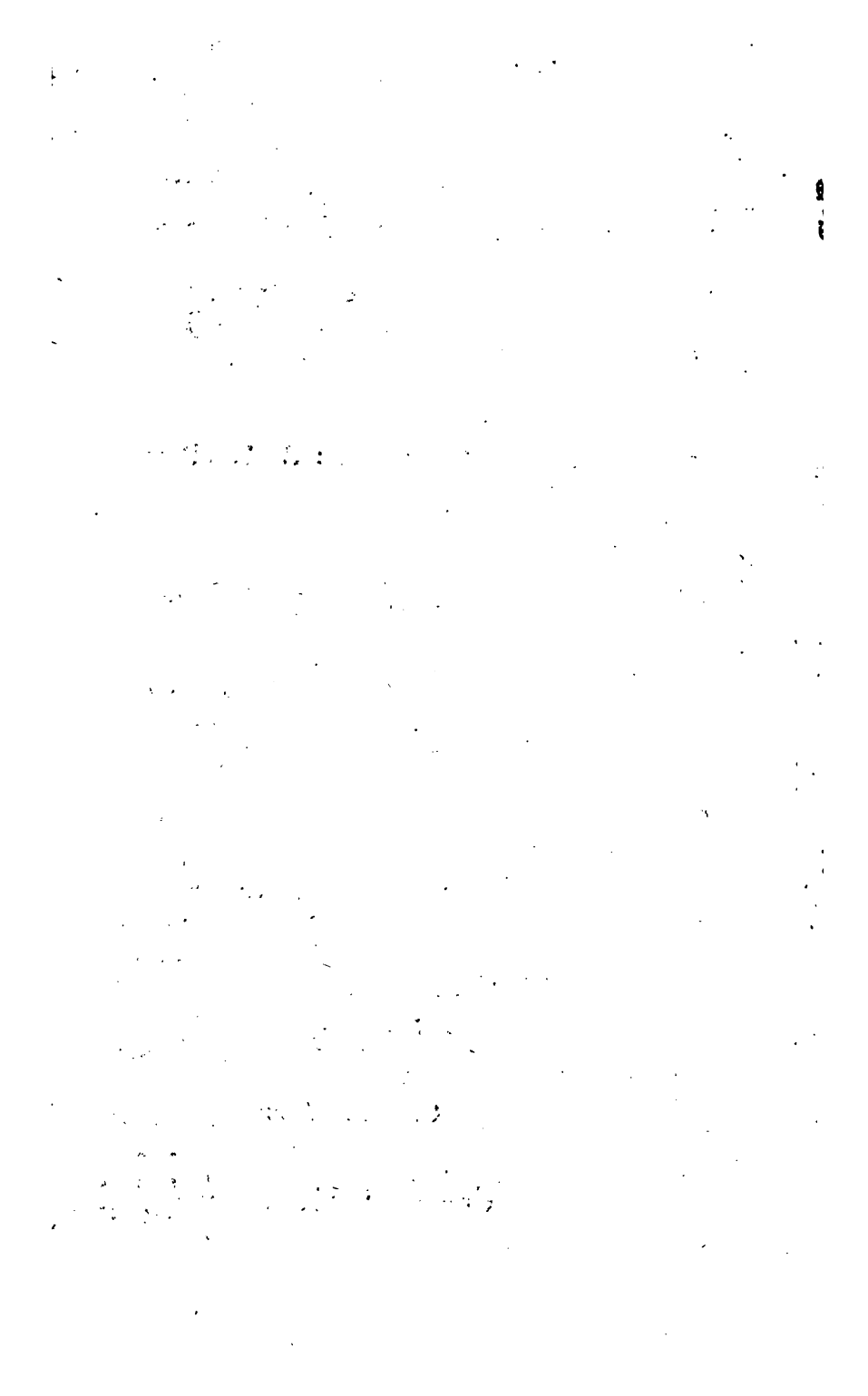
Your LORDSHIPS

Most Humble

AND

Obedient Servant,

FRANCIS HUTCHINSON.



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A
DIALOGUE
 BETWEEN A
CLERGY-MAN, a Scotch
ADVOCATE, and an English
JURY-MAN.

CHAP. I.

Clerg.



GOOD Morning to you, Neighbour. Are all well at Home, that you are here this Forenoon?

Jur. Thanks be to God, we are in good Health: But I am come at this Time to desire your Opinion and Advice, and therefore I chose the Morning, in hope to find

B

you

you most at Leisure. You know how much Discourse there hath been about the poor Woman, who hath suffered a great deal already, and is now in Goal upon Suspicion of *Witchcraft*. Now I received a Summons last Night to serve upon the Jury that is to try her. But tho' I never in my Life refused to serve my Country as well as I have been able, yet I have a great Mind to stay at Home now, and desire some Friend to excuse me.

Clerg. I would not advise that; since the Law of the Nation puts the Judgment upon you, and with due Care you may preserve your Innocence: For if the Case be not very plain, save Life.

Jur. But I am pretty sure, that the Case will not be plain. For I have heard already, perhaps as much as I shall at the Time of Tryal; and for my Life I know not what Judgment to make of it. I happened once to hear two very Learned and Good Men discourse just such a Case, and instead of clearing the Point, they disputed themselves into a Passion: And therefore, if you do advise me to appear in so difficult a Case, pray let me know a little what you have met with about these dark Matters.

Clerg. You could not have come to me at a better Time, for my Friend that is here with me, lives in *Scotland*, and hath been *Advocate* in the Tryals of Witches; and as I hope our happy *Union* of Interests and Counsels will be a Means of improving one another in all useful Notions, as far as either of us have had the Opportunity of seeing farther than the other in any Case, I am glad of this Occasion, that you may have my Friend's Opinion as well as Mine. And therefore you shall put to us as many Doubts as you have upon you: And for Argument's sake, I will make the best I can of the Poor Woman's Case, and Mr. *Advocate* shall urge the Case against her.

Jur.

Jur. The first Thing they tell of her, is, That the afflicted Person falls into Fits, as soon as the Woman is brought into the Room where she is.

Clerg. But did she fall into any such Fits before common Fame, or some Accident or Fancy, had given this Poor Woman this frightful Character of a Witch? If not, her Fits may proceed only from her own Imagination: For an ill grounded Fear hath the same Effect upon the Imagination, that a Fear hath which is reasonable. I once knew some Young Gentewomen dress up a Post like an Apparition, and put it where one of their Play-fellows was to come, and it threw her into Fits, that kept her senseless for a great while, and might as well have kill'd her. Now if some foolish *Young Woman*, by lying Stories, or otherwise, is made as fearful of this Poor Creature, as that *Girl* was of a Spirit, is it any wonder, that she falls into Fits when she sees her?

Adv. I allow this, if she *sees* her: But many afflicted Persons fall into Fits, when the *supposed* Witch hath been brought in, so as the Party hath not seen her.

Clerg. But perhaps they expected her, and perceived her coming by the Countenances, or Whispers of the Company. But if not by that way, I would ask you, What is the Reason why some Persons fall into an Agony, if there be a *Cat* in the Room, tho' they do not see her?

Adv. Some Scent or Secret Communication of Spirits, that are the Common Ground of all such Antipathies.

Clerg. And when some Poor Old Creature, through Poverty, and old Age, and bad Diet, and want of convenient Linnen, is grown Nasty, may she not have some Rank Unfavoury Smell, that may grow to an Antipathy against those that have fall'n into Fits by their Fear at the Sight of her? *Pliny*, and many others also suppose these ill Scents may be to the

Degree of *Venom* and *Infection* : And we need not wonder at it : For every Malignant *Fever* makes any of us Venemous for the Time it lasts. This may be the Cause why *Young Persons* are more subject to these Afflictions than Old ; for they are more apt to take both Fears and Infections. This may be the Reason why it is so often thought to be taken from the *Witches Breath*, as if they could Breath *Evil Spirits* rather than Infection. Now this is a just Cause, why *Children* and *fearful People* should be kept from supposed *Witches* : But if the Friends of the Afflicted bring them together, and try Experiments, and then punish the Poor Women for the Consequences ; for ought I know, they may be as much to blame, as if they should put Persons to Death for being Sick of Infectious Diseases.

Jur. But the bare *Fits* make the least Part of the Wonder. They tell of strange Actions beside them.

Clerg. And yet they may be *Natural Fits* and *Vapours*, for all that. For when some sort of Fits which are undoubtedly Natural, continue, they alter the Habit of the Body : Whence many times there grows a lurking Intermitting *Fever*, and *Delirium*, or *particular Madness* ; and then their Fancies and strange Symptoms are more surprizing. There are marvelous Effects, both in their Minds, Eyes, Ears, Voices, and whole Body.

Their Minds will sometimes be so clouded, and oppressed, and dull, that they think themselves *Dead* : At another Time, they shall be *elevated* far above their usual Pitch. Those that were slow, and of a few Words in their Health, shall then be full of Raptures and High Discourses, and give strange Answers, and repeat Prayers or Chapters by Memory ; and sometimes speak their Fancies in Verse.

In deep *Melancholy*, they shall think themselves *Glass*, or a *Rotten Stick*, or *Kings* and *Queens*, or even God.

God himself. Now if the Stories that were before in their Heads, or any present Circumstances, bring the Point of Witchcraft or Witches into their Imagination; Why may they not think themselves bewitch'd by those they hear of, or believe that they are *Witches* themselves? Why may they not fancy themselves Witches, or Wizards, as well as Kings and Queens?

Then their *Eyes* are so deceived, that they believe they see in Reality any Thing that inwardly dances in their Imagination. Thence we come to have *so many Apparitions and Spectres*, and *Sights* of Persons, who are at home at that Time about their lawful Occasions.

Their *Ears* are as much deceived as their *Eyes*. They fancy they hear Musick and Voices, and talk with the Phantoms, that they think they see. But what doth it signify what they imagine themselves to see or hear? Their Brain is disordered, and we may as well fetch Witnesses out of *Bedlam*, as build any Thing upon what they say.

Then *Vapours* have as strange Effects upon the *Organs* of their *Speech*: Insomuch that they will often imitate most Noises that they hear or think of. I have been told of one that did but hear some *Hogs* that used to go often under the Window, and he grunted like them. Another would Crow like some *Cock Chickens* that were in a Coop near. In that Madness that comes from the biting of a Mad Dog, the Person will Bark, and Snatch at those that are near, and even think himself a *Dog*, and Lap instead of Drinking.

Another Thing that is very observable, is the great *Strength* that they have at such Times. One Hour they will lie stiff, that you cannot bend them: The next Hour (perhaps when those fixed Spirits are kindled into a Rapid Motion) Three Men shall hardly hold them from really acting that which happens to be in their Mind. If their Imagination leads them

to run at such a Time, their great Strength and nimble Motion shall make them go as if they flew: And if they happen to give a Skip, they shall throw themselves to a great Height or Length.

Convulsive Motions turn their Heads, as if their Necks were broken; draw their Mouths on one side: Wring their Arms out of Joint: Turn their Eyes inward, and make them lamentable Spectacles.

If Blood be extravasated slowly, the Heat of the Stomach in a little time may form it into odd Figures, that when they are vomited, may seem very surprizing: Or if it hath received any Seed or Spawn, the Heat and Nourishment may produce the Animal.

Pins or Needles that have been swallowed long before, will work their Way to the outward Parts of the Body, and be taken out of the Persons Thighs or Sides. There are many Instances of that Nature, where there hath been no manner of Reason to think of Witchcraft.

Jur. I suppose the meeting with these Things in their Practice, may be the Reason, why they say, that *Physicians* give least Ear to Stories of Witches: But all these put together, will not reach the undoubted Facts that are told in most of these Cases.

Clerg. Therefore we have a great many other Matters to consider of. One is the great Addition that will be made to the strangeness of such Cases, if the Persons themselves give their Minds to do those Things that will increase the Wonder. There are few under such kind of Afflictions, but do it a little: For People naturally delight to make Things Strange and Marvellous, that those that see them may have the Pleasure of wondering, and they themselves may be admired or pitied: But too many go a great way farther, even to a wicked Management of their own Distempers, and *counterfeiting* Symptoms that their Diseases did not occasion.

Jur.

Jur. Sure none can be so desperately Wicked as to add counterfeit Tricks to a real Distemper, that puts them into Pain and Danger. It is hardly charitable to think that.

Clerg. Virtuous Persons, that judge of others by themselves, can never imagine, what Wicked Wretches, or Humoursome People, or those that are secretly encouraged or managed by others, will do. And therefore, as strange as this seems, *Mahomet* did it, and the *Maid of Kent*, and in all probability, the *Surey* Impostor, and other, as you will find afterward in some following Narrations. There was a Work of Nature, an odd Distemper for the Foundation; and upon that they grafted such Practices as deceived great Multitudes. For, tho' a Distemper *at first* be surprizing, and puts the afflicted Persons beyond their Thoughts of Tricking, yet a little Time makes them Familiar with their own Calamity; and when they find themselves come safe out of strange Fits, and begin to have the Use of their Thoughts, while they are in them, and hear what Judgments are made of their Case; they manage their Calamity to the serving their own *Interest*, or *Party*, or *Passion*, or *Humour*: And when some cunning Fellow that hath a Body fit for it, falls into this Wicked Way; it is hardly to be believed, how they can distort their own Bodies.

And here, tho' I shall mention many Instances that will be thought strange by those Pious Persons who have had their Minds upon better Things than the Tricks of such Rascals; yet I will name none but such as I have either read in sober Authors, or heard from very good Hands. It is common then with such, that by *long holding* their Breath, they can throw themselves into real Fits when they will. By often moving and stretching the Skin of their Heads, if the Hair be short, they can make it stand upright like an angry Dog; and then they will Bark, and Snarl, and run upon all Four, as if they were changed into

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that and the Neighbouring Counties, and amongst the rest Mr. Lowes, an ancient Clergyman, who had been 50 Years Minister of Brandeston, near Framlingham. In this Chapter the Reader will find the Practice of Swimming, Walking, Watching, and keeping them awake, being the common Methods of Hopkins that stiled himself the Witchfinder General. 59.

V. Is an Account of 19 hang'd in New-England 1692. In this Chapter is shewn the Invalidity of Confessions, and the Vanity of the Spectral Evidence, and the great Confusion and Misery that follows such Prosecutions. p. 72.

VI. Is an Answer to the pretended Witchcrafts at Mohra in Sweden, in the Year 1670, printed by Mr. Glanvil as translated by Dr. Horneck. At that Time Fourscore and Five were condemned and most of them executed. 95.

VII. Is an Answer to the Case of the Three Witches of Warbois, the Execution of whom is annually commemorated by a Sermon at Huntington preach'd by one of the Fellows of Queen's Colledge in Cambridge; and their Case is newly reprinted by the Author of the Compleat History of Witchcraft. 101.

VIII. An Answer to the Trial of Two Women condemned by my Lord Chief Baron Hale, and executed at Bury St. Edmunds in the Year 1664. In this the Sense of our Statute is explained, and all Charms us'd for discovering Witches are shewn to be against it. 109.

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IX. Is the Case of Richard Dugdale, who by some is call'd the Surey Demoniac, by others the Surey Impostor. In this is seen the Vanity of Dissenters, in pretending to cast out Devils. Tho' the Case might have rested, if The Compleat History of Witchcraft had not reprinted one part, and suppress'd the other.

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X. Is the Case of Jane Wenham, of Walkern, in Hertfordshire. In this is shewn how impossible it is for the most innocent Persons to defend themselves against such fantastick Evidence, if it be allow'd of as legal Proof. In this Chapter is shewn, that our Royal Society in England, having been the first of that sort that hath been founded in Europe, for discovering the true Knowledge of Nature, our Nation hath been the first in these latter Ages, that cleared it self of such Superstitions.

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XI. Answers the Cases of Teats, Marks, Charms, Want of Teats, and Swimming.

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XII. Enquires into the true Sense of Scriptures, and shews what kind of Witchcrafts they were that are spoken of there.

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XIII. Shews, that it is a vulgar Error to think, that the Laws of all Nations have been like ours.

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XIV. Some Remarks concerning the Occasion of our present Statute, and the Freedom we have had since the Time that we have had no Execution of it.

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right in concluding, that his Partner was *of Flesh and Blood*, and not a *Familiar*. I think the same, when I hear of strange Stories of *Jugglers* and *Conjurers*, or People that are said to be bewitched. If they are such as a Confederate Partner can do, I take it for granted, that the *Familiar* is one of his own *bad Companions*, that shares with him in the Profit, or joins with him in the Humour.

Adv. There is no doubt, but this, that you say, is *generally* true, and ought to be in the Minds of those that have to do with these Cases. But for all that, you know very well, that there are Facts, that no *Fleshy* Familiar can be the Author of; and therefore, if you think you have said enough of these Kinds of natural Solutions, let us come to the Case of *Spirits*. You Clergymen do not use to be backward in that Point: For you teach us from your Pulpits to believe the Being of *Spirits*, both Good and Bad, and their Presence and Ministration in the World.

Clerg. We do so, the Divine Writings teaching us the same Doctrine that we teach others: And the soundest *Philosophy* and soberest *Reason* give great Confirmation to it. For is it not Irrational to imagine, that we poor Worms of the Earth should be the Head of the Creation? Can we once think, that the Almighty Spirit should have no Creatures more Excellent than we are, to admire his Works, and know and worship him? When we see our own changeable, infected, disordered Region full of Creatures with Life, Sense and Reason, can we believe that the Immense, and Pure, and Celestial Places above, are without any? It is no ways to be imagined; but on the contrary, that there are Superior Beings intermediate, betwixt the Divine Nature and ours. But when we have said this, we must add, that both Philosophers and Christians that have ventured to define their Natures, or Works, have been very various in their Notions of them; and for the Holy Scriptures that are our only

only true Rule, tho' they give us many Instances of the Employment both of the Good and Evil Spirits, they teach us none such as we commonly meet with in the Modern Relations of Witchcraft. For the vulgar Opinion is, that the Devil is something like a *Man*, but with *Tail*; and *Claws*, and *Horns*, and a *Cloven-Foot*. The Narratives, tell us, that he makes *Compacts* with the Witches, and lies with them, and sucks their Blood: And that at their bidding, he kills Children and Cattel, and sinks Ships by Sea, and carries them to foreign Meetings, where they Revel with other Witches, and Drink up the Wine in Princes Cellars: Now the Holy Scriptures tell us no such Tales as these, nor any Thing like them. And howsoever some take Pains to join the Scripture Relations, and these, as close as they can together; in my Opinion, they do Religion no Service by it. They are very different Things, and upon the Credit of very different Witnesses, and I think we should let each of them stand upon their own Foundations. The Scripture Facts soberly interpreted, agree with the Notions we have of God and Providence, and the Laws of Nature; whereas these confound the Laws of Nature, and destroy the Testimony of our Senses, in some Cases, as much as Transubstantiation. The Scripture Relations are witnessed by *Prophets* and *Apostles*, that are venerable for a Divine Goodness and Virtue: The gross Part of our Stories of the Devil, are grounded upon the Confessions of Brainick People, after Superstition or ill Usage had made them Mad. And therefore, I am in no fear but the Scripture Relations will approve themselves to the Consciences of Wise and Good Men for ever; whereas with respect to the latter, I doubt not but the Time will come, when we shall be satisfied, that even in Cases of Blood we have been much too credulous.

That you may judge the better, whether I have any Reason to speak after this manner, I will lay before you several of the most remarkable Facts and Tryals
that

that we have had ; and we will argue upon such of them as seem best to deserve Consideration : That is the fairest way, I think, and most likely to lead us right. For Rational Arguments without Facts, can never decide this Case. A Man may as well compose a true System of Natural Philosophy, without Experiments, as state the Case of Witchcraft, without a careful Enquiry into those Appearances of it, that have made so many Wise Men believe it. I have here a Chronological Table, which I have formerly drawn up, of Things, either of this Nature, or a-kin to it ; and tho' I pretend not that it is perfect, yet it is pretty large, and if you please I will read it to you.

Adv. That must be in it self entertaining, as well as serviceable for the Decision of the Point before us, and therefore pray let us have it.

Clerg. I will give it you as it is, Title and all.



C H A P II.

A CHRONOLOGICAL Table of
*the Executions, or Tryals of supposed Witches
 and Conjurers : As also of Impostors, Poy-
 soners, Counterfeit Possessions : Together with
 the Rebellions, Treasons, and great Mischiefs
 occasioned by Fortune-Tellers, Conjurers, &c.
 As also the Laws and Canons, that have been
 made against such Persons : And lastly, what
 Learned Men have suffered great Loss and
 Trouble, by the Slanders and Calumnies of
 this Sort.*

*The Years of the World near which these Things
 happened.*

A. M.

Zoroastres was a King, and Astroldger, and
 a Learned Man, and is usually said to 2000
 be the First Author of Diabolical Magick : But
Naudæus, in his Apology for Learned Men, that have
 been unjustly accused of Magick, says, he was only a
 Learned Astronomer.

The Ancient Inhabitants of *Canaan* were
 much addicted to Divination, Necromancy, 2300
 Soothsaying, &c.

The *Chaldei* in *Assyria* ; the *Brachmans* in *India* ;
 the *Magi* in *Persia* ; the *Druids* in *Britain*, were
 the Priests and Philosophers of those Times, and
 Places,

Places, and mingled much Divination with their Religion and Learning.

2453. *Jannes and Jambres* oppose their Art to the Divine Miracles of *Moses*.

2453. The Divine Law forbid all use of these Arts.

2886. *Saul* either destroy'd or banished the Practisers of them; yet in a great Fear and Dejection of Mind, he himself afterwards enquired of one of these People at *Endor*.

3220. *Numa Pompilius* pretended Commerce with the Goddess *Egeria*, and founded the Rites and Religion of the *Romans*; and by many Writers concerning Witchcraft, is counted among the famous Magicians. See *Gabr. Naud. c. 11*.

3251. *Manasses*, an Idolater, and Consulter with Diviners, &c.

3308. *Josias* put away such People.

3420. *Pythagoras*, a learned Philosopher, is commonly, but falsely said to have used Magick. *Gabr. Naud.*

3497. The Laws of the Twelve Tables at *Rome*; amongst which this, *Qui fruges excantassit. Neve alionam segetem Pollexeris*; That no one should use Charms to draw their Neighbour's Corn into their Fields.

About this Time, a Woman gave her Sweetheart a Love-Cup; and contrary to her Expectation, it kill'd him. Being in danger of being punished, she appealed to the famous Court of *Areopagus*; and they set her free without Punishment, because she did not design him any Harm. *Arist. HENR. MEXAR.*

About this same time, or sooner, The *Lemni* took, and carried away many *Grecian* Women, and had Children by them. But afterward being estranged from them the Women poisoned both Men and Children. *Suidas.*

3600. *Theoris*, put to Death by the People of *Athens*, as a Witch. She was accused by her Maid, who shewed them her Medicaments and

and Charms. *Demosthenes* having occasion to speak of her, calls her that *Lemnian Woman*, that *φασμαδική*; and in speaking of her, he uses both the Terms of Witchery and Imposture, *βάναντες, μαγανδία, φανάζει*. But he concludes with a Jest upon her, and her Partner, for pretending to heal others of the *Falling Sickness*, when they themselves were sick of all kinds of Vices. *Demost. Orat. 1. adv. Aristog.*

The Jest of *Demosthenes* upon the Oracle at *Delphi*, is famous. He said *Apollo* did *φιλιππίζειν*, lean towards King *Philip*, more than towards them; whence he is usually quoted, as one that did not think that the *Oracles* spake by Spirits, but by Men that would take Money.

The *Lex Cornelia* against Poison, and *Mala Sacrificia*, was made when *Cornelia*, and 170 3625 Roman Women, of the better Quality, were put to Death for poisoning those they had a Mind to remove. *Liv. 1 Dec. 8 l.*

The *Jews* pretended to work Wonders by the *Tetragrammaton* and *Cabala*.

The *Ephesia Grammata* were thought to work Wonders amongst the *Greeks*. If they were to wrestle, or run, or plead a Cause in Law, they would carry these to help themselves, and hinder their Adversaries.

Furius Cresinus was accused of Magic, because he had better Crops of Corn than his Neighbours. For his Defence, he brought before them his heavy Plows, and Spades, and Sun-burnt Daughters, and said, they were the Charms that he made use of. *Plin. Nat. Hist.*

The Years since our Blessed Saviour.

Tiberius put many honourable Citizens to
A°. 14. Death, pretending that they had consulted with *Chaldeans*. *D. Loier. p. 140.*

Ger-

Germanicus, Nephew of *Tiberius*, died. There
19 were found in Corners of his Lodgings, Charms,
Curfes; his Name upon Leaden Tables, pieces
of Mans Flesh, and Ashes, and other Things used in
Witchcraft; but he was killed by real Poison., *Tac.*
Ann. l. 2.

Pontius Pilate destroyed many of the most virtuous
Jews, besides our *Blessed Saviour*. I find several
quote the *Talmud*, to prove, that he executed many
Witches.

Simon was a Magician, and most of the first Hero-
ticks took their Rise from him. *Elymas*, a Magician,
opposed *St. Paul*.

Claudius condemned a poor Knight to die,
41 because he had carried about him an Egg of
a Serpent, in hopes it would make a Law-suit
go of his Side. *Tacit.*

Nero went through all the Rites and Prepara-
54 tions for Magick, with the most famous Ma-
gicians he could procure, but found nothing
real, excepting what they did by Herbs and Drugs
in the way of Nature. *Plin. Nat. Hist. l. 30. c. 11.*

Menander, *Basilides*, and many other of the first
Hereticks are said to have used Magick.

Pliny tells of an Orchard carried cross the
70 High-Way in his Time, but does not say by
Charms, tho' that Matter is often quoted for
the Proof of Magick. *L. 17. c. 25.*

Tacitus, concerning Conjurers, who were then
100 called *Mathematici*, saith, *they are a faithless,*
fallacious Sort of Men, that were always for-
bidden in Rome, and yet would always be retained.
Lib. 1. Hist.

About this Time, lived *Apollonius Tyaneus*. His
Life was written by *Philostratus*, in a Rhetorical Style,
for the reading of the Empress *Julia*, above a hun-
dred Years after his Death. *Philostratus* tells so
many Wonders, of him that many Christians, who
believe

believe the Story, say he was a powerful Magician; but both the Nature and Circumstances of the Facts and the Testimony of many ancient Authors, shew plainly, that his Book hath much in it that is fabulous, and was written with Design to obscure the true Miracles of our Blessed Saviour. *Gab. Naud. Ch. 12.*

About this Time, *Apuleius* the Philosopher was accused before *Claudius Maximus*, for 130 drawing the Love of *Pudentilla*, a rich Widow, by Magick. His Defence is still extant, wherein he shews, that a Widow's Affection might be engaged without bad Arts. *D. Loier.*

Anton. Caracalla condemned those that carried Writings about their Necks to cure Agues. 263
D. Loier quotes *Spartian*.

Constantine forbid Charms to do Hurt; but allowed them for preserving the Fruits of the 321 Earth. *Lamb. Daneus. c. 6.*

Julian, the Apostate, is said to have used, but in vain, many magical and idolatrous Rites, 361 cutting up the Bodies of Boys and Virgins, in hope to raise the Dead, to tell him the Success of his Expedition against the *Persians*.

The Emperor *Leo* forbid all Kinds of Charms, whether to do Good or Harm; but calls all 460 their Pretences, *Falluciam & Imposituram*, Cheat and Imposition. *Lambert Dan. c. 6.*

About that Time, *Merlin*, our English Magician, was said to be begot by an *Incubus*. *Moli-* 460 *tor*, and other Popish Writers say, the Devil did live with his Mother; but they say he stole a Child somewhere else, and put that into the Midwife's Hands, at the Time of Delivery.

Uter Pendragon fell in Love with *Ingren* Wife of *Garlos*, Duke of *Cornwall*. *Merlin* 493 is said to have transformed him into the Likeness of the Duke, and that in that Form he begot the

the famous King *Arthur*. I mention these two last, because many of the Defenders of vulgar Witchcraft quote them with great Confidence as true History: But amongst sober Historians *Geoffry of Monmouth* hath had the Nick-name of *Arthurus* for these and other foolish Tales that he told of King *Arthur* and *Merlin*. See *Gab. Naud.* c. 16. *Polyd. Virg.* l. 14.

968 *Duffus* the 78th King of *Scotland*, pined away by a sweating Sickness. A Maid was examined by Torture, and discovered, that her Mother, and some others, roasted the King's Picture by a soft Fire, and upon their Punishment, the King recovered. *Buchanan* adds; "These Things, I deliver as I received them from our Ancestors. What to think of this Sort of Witchcraft, I leave to the Judgment of the Reader, only minding him, that this Story is found amongst our Ancient Archives and Records. *Buch.* p. 183.

Pope *Sylvester* the 2d, was Tutor to *Robert* the Good, King of *France*; and afterward to *Otho* the 3d Emperor of the *West*: and by their Interest was made Pope, and maintained in the Chair, against the Will of the Cardinals. He being a learned Mathematician in an ignorant Age, his Enemies imputed his Favour with those Princes, and his curious Works, to Magick; and they added a Multitude of foolish Fables concerning him; in particular this, That his Bones shake in his Sepulchre, and by their rattling portend the Death of their Popes. Cardinal *Benno*, and other Papists were the Authors of these Tales. See *Gabr. Naud.* c. 19.

Balsamon, in his Comment upon the 83d Canon of *St. Basil*, says, he was an Eye-Witness, when the Wife of *Alexius Comnenius*, Emperor of the East, being sick, some Gypsies pretended she was bewitched, and that they could cure her. They secretly hid waxen Images in Corners, and then pretended to foretell where they should find

find them, and who made them. They caused many innocent Men and Women to be punished, and being able to make no Cure, ran away.

Hubert Earl of Kent was accused, upon presence that he stole out of the King's Jewel-house, a Stone that would make a Man invisible, and gave it to *Llewellyn* the King's Enemy. Also that he had drawn the King's Favour to himself, above others, by Sorceries. Speed. 1232

Robert Grossetest, Bishop of Lincoln, a Person of great Learning and Virtue, falsely said to have been a Magician. *G. Naud.* c. 18. 1258

About that Time *Roger Bacon* was accused for Conjurations. He was twice cited at Rome, where he received great Applause for his curious Learning. *G. Naud.* c. 17. 1264

In that Age *Sir John Malborn* wrote a Book in the Saxon Tongue, detesting the Deceits of Conjurers. *Scat.* l. 15. ch. 51.

Albertus Magnus, a learned and pious Bishop. The People said, he had a Brazen Head that gave him Answers to all Questions. He is one of the great Men, in Defence of whom *Naud.* wrote his Apology. *Ch.* 18. 1280

Arnold de Villa nova, a learned Physician and Philosopher, condemned by the Inquisitors to be burnt at Padua, as a Magician, in the 80th Year of his Age. *G. Naud.* ch. 14. 1305

Peter Apon of Padua. Many learned Works of his remain, and being written before he was 24 Years old, it was said, he was taught the Seven liberal Arts by Seven Spirits which he kept in a Crystal. He was condemned by the Inquisitors for a Magician, and dying before Execution, he was burnt in Effigy. See *Naud.* & *Hist. Diet.* 1316

The Pyed Piper, at Hamsten in Lower Saxony, is said to have led all their Rats and Mice into the River, where they were drowned; 1347

but being denied his Pay, he piped again, and led all the Children of the Town into a Mountain, which first opened and then closed again, and shut them in. Some say they date their Writings from this Time. See *Dr. More's Antidote against Atheism* l. 3. c. 7.

At *Bury* we may as well believe the Story of the *Wolf* and *St. Edmunds Head*, because to this Day that is the Crest of the Town-Arms.

Piercy and *Mortimer* rebelled, being encouraged by a Prophecy of *Merlin's*. Speed quotes *Walsingham*.

Queen *Joan*, committed upon Suspicion of seeking the King's Death by Sorcery. *Eryar Randolf*, D. D. was said to be her Agent. Speed

Joan of Arc, or *Joan of Lorain*, a Shepherdess, call'd by the French, *The holy Maid of God*, was a great Means to raise the Siege of *Orleans*, and drive our English Forces out of *France*. The Earl of *Bedford* afterward having taken her Prisoner, burnt her for a Witch. Dr. *Heylin* doubts not to say, That she was neither Witch nor Prophetess, but was managed by the Earl of *Dunois*, to revive the drooping Spirits of the Beaten French. *Heyl. Geogr. of Lorain*.

The Duke of *Glocester*, Uncle to King 1441 *Henry VI.* preferred Articles against his great Uncle the Cardinal. The Cardinal found nothing to return upon him in requital, but accused his Dutchess for seeking the King's Death by Sorcery. I do not find any real Harm that the King is pretended to have suffered; but the Dutchess was sentenced to do Penance. *Margery Gurdeman*, of *Eye*, in *Suffolk*, her Agent, was burnt for a Witch in *Smithfield*. *Roger Bullingbrook* was hanged, but declared that the Dutchess had only desired to know of him how long the King would live. *Thomas Southwell* dyed the Night before his Execution: And

Roger Only was hanged, but wrote a Book of his own Innocency, and against the Opinions of the Vulgar. See *Baker's Chron.* p. 187, and 201.

Five Years after, the Duke himself was murdered by his Enemies. Speed ~~quater~~ Baker. *Stow*

In the Ages before these, we meet with a Multitude of Miracles, but not many Witches. About this Time, or a little before, they began to increase; inſomuch that the Univerſity of *Paris*, Anno 1398. in the Preface to their Rules for judging Witches, ſay, that that Crime was, *Plus ſolito in illa atate*, more common in that Age than it had been before. See *Bodin.* p. 25.

Several burnt for Witches in *Savoy*. *Hen. Inſtit.* p. 161. 1455

Richard the Third, commonly called *Crook'd-Back*, when he had murdered the Kinsmen of the *Queen-Dowager*, and imprifoned his Nephews (that were Heirs to the Crown, pretended in the Privy-Council, that the Queen, and *Jane Shore*, had made his Arm wither, and conſume by Sorcery, and he ſtripp'd his Arm that they might ſee it; but it was known that his Arm had for a long Time been ſo. *Speed.* 1483

The ſame Year, King *Richard*, being of the Houſe of *Tork*, attainted for Sorcery ſeveral that ſupported the Line of *Lancaſter*. As, the Counteſs of *Richmond*, Mother of *Henry* the 7th; *Dr. Morton*, afterwards Archbiſhop of *Canterbury*; *Dr. Lewis*, *William Knevit*, and *Thomas Nandyck* of *Cambridge*, called Conjuſer: *Nandyck* was taken, and condemned, but ſaved by the Parliament. See the *Life of Richard the Third* by *Geo. Buck, Eſq;* p. 102, 126. 1483

At this Time the Belief of Witches and their Power had got ſuch Root, that Pope *Innocent* the 8th directed a very ſuperſtitious Bull 1484

Bull to the Inquisitors of *Almain*, empowering them to discover and burn them.

The Substance of the Bull is this --- *Pervenit ad auditum nostrum, &c.* 'It is come to our Ears; that great Numbers of both Sexes are not afraid to abuse their own Bodies with Devils that serve to both Sexes. And with their Inchantments, Charms, and Sorceries, to vex and afflict Man and Beast with inward and outward Pains and Tortures; they render Men and Women impotent for Generation; they destroy the Births of Women, and the Increase of Cattle; they blast the Corn of the Ground, the Grapes of the Vines, the Fruit of Trees, and the Grass and Herbs of the Fields, &c. Therefore, with the Authority Apostolic, we give Power to the Inquisitors, &c. to convict, imprison, and punish. See *Both. de Spina. c. 3.*

From the Time of this superstitious Bull, observe how the Number of Executions increase, but chiefly in the Places where the *Waldenses* and *Protestants* were most numerous. The Jesuit *Delrio* makes the same Observation, and gives several Reasons, why *Protestants* come to be so very much in the Power of the Devil. See the Preface to his Book of Magic.

Cumanus burnt Forty one poor Women for 1485 Witches in the Country of *Burka* in one Year.

He caused them to be shaven first, that they might be searched for Marks. He continued the Prosecutions in the Years following, and many fled out of the Country. *H. Infit. 105, 161. Bodin.*

About this Time *Alciat*, a famous Lawyer, in his *Parerga*, says, One Inquisitor burnt a Hundred in *Piedmont*, and proceeded daily to burn more, till the People rose against the Inquisitor, and chased him out of the Country. *Wier. c. 22.*

A violent Tempest of Thunder and Lightning in *Constance* destroyed the Corn for Four 1488 Leagues round. The People accused one *Anna Minde-*

Mindelen, and one *Agnes*, for being the Cause of it. They confessed, and were burnt. See *Bodin. l. 2. c. 8.*

About this Time, *H. Inſtitor* ſays, One of the Inquiſitors came to a certain Town that was almoſt deſolate by Plague and Famine. The Report went, that a certain Woman, buried not long before, was eating up her Winding Sheet, and that the Plague would not ceaſe till ſhe had made an end of it. This Matter being taken into Conſideration, *Scultetus*, with the chief Magiſtrate of the City, opened the Grave, and found that ſhe had indeed ſwallowed and devoured one half of her Winding Sheet. *Scultetus*, moved with Horror at the Thing, drew out his Sword, and cut off her Head, and threw it into a Ditch, and immediately the Plague ceaſed; and the Inquiſition ſitting upon the Caſe, it was found, that ſhe had long been reputed a Witch. See *H. Inſtitor. part 1. Qu. 15.*

There are many Inſtances of their digging up Graves about that Time in Foreign Nations.

About this Time, *George Ripley*, who wrote ſeveral Books in Mathematicks, and *William Blackney*, D. D. were counted *Necromancers*. See *Baker's Chron.*

John Tritheimius, Abbot of *Spanheim*, a learned Perſon, aſperſed and ſlandered as a Con- 1515
juror. See *Gab. Naud.*

About this Time, Five hundred executed at *Geneva* in Three Months. See *Delrio's Preface.*

Forty eight were burnt about this Time at *Ravensburg* in Five Years. See *Malleus Ma-* 1515
lef. p. 2. Qu. 1. ch. 4.

Luther began about this Time to diſcover the Ignorance and Errors of Popery. The Pa- 1517
piſts ſaid, that he, and many other of the Re-
formers, had Dealings with the Devil. Some Re-
formers have ſaid as much of the Popes, and particu-
larly, that Fifteen one after another, that is, all from
Syſtoeſter II. to *Gregory VII.* were Magicians: But it
muſt be ſaid on their behalf, that it was *Cardinal*

Benno, and other Popish Authors, that mislead them. That they are called Magicians, See *Prideaux Inroad to Hist.* p. III.

About this Time, the great Seditions by the 1520 *Anabaptists* in *Germany*. A Hundred thousand took up Arms, and near Fifty thousand were killed. *Sleid. l. 4. Et 6.*

About this Time, Multitudes were burnt in *France*. *Lamb. Daneus*, in the First Part of his Dialogue concerning Witches, expresses it, *Infinitum pene Veneficorum Numerum*. *Remigius*, p. 126, says, One *Triscala* told *Charles IX.* that there were many Thousands in his Kingdom.

This Year the Duke of *Buckingham* was be- 1521 headed. His Death was imputed much to the Malice of Cardinal *Wolfsey*; but he had been guilty of some imprudent Actions, encouraged by the Predictions of Fryar *Hopkins*. *Hopkins* died of Grief. *L^d Herb. Hist. of Hen. VIII.*

Pope *Adrian VI.* enforced his Predecessor's 1523 Bull by a new one, with Power to excommunicate all that opposed them. *Barth. de Spina. de Strigibus. c. 3.*

About this Time, a Thousand burnt in one 1524 Year, in the Diocese of *Como*; and a Hundred per Ann. for several Years together. *Barth. de Spina. cap. 12.*

Elizabeth Barton, the Maid of *Kent*, fell in- 1534 to strange Trances, and spake so much above her usual Discourses, that many thought her Fits were supernatural: But speaking against the King's Marriage, she was apprehended, and confessed her self a Counterfeit, and was hanged with Seven Men that had managed her Fits to the Disturbance of the State. See chap. 15. First Impostor.

Forty *Venefice* are said to have renewed a Plague at *Cassalia*, at *Salassia* in *Italy*, by besmearing the Posts of the Doors with an Ointment and Powder. *Scot.* l. 6. c. 4. 1536

The Lord *Hungerford* beheaded for procuring certain Persons to Conjure, that they might know how long *Henry VIII.* would live, Lord *Herb.* 1541

The same Year were enacted Two Acts of Parliament, One against False Prophecies; the other against *Conjuration, Witchcraft, Sorcery*, and pulling down Crosses. 1541

In a Visitation of Archbishop *Cranmer's*, *Joanna Meriweather*, of *St. Mildred's* Parish, was presented, for that she made a Fire upon the Dung of *Elizabeth Colsey*, and dropp'd a holy Candle upon it, and told her Neighbours, it would make the Cule of the Maid divide in Two Parts. *Memoirs of Archbishop Cranmer.* p. 102. 1543

In this first Year of *Edward VI.* the late mention'd Statute against *Witchcraft* was abrogated by the Reformers. 1547

In *Devonshire, Yorkshire, and Norfolk*, great Numbers of the People took Arms against the Government. In *Norfolk* they had one *Ket* for their Leader, and were encouraged by this Prophecy; 1549

*Hob, Dic, and Hic, with Clubs and clouted Shoon,
Shall fill up Duffin-Dale with slaughtered Bodies soon.*
See *Cotta of Witchcraft*, p. 72.

In Archbishop *Cranmer's* Articles of Visitation. 1549
Item, You shall enquire, whether you know of any that use Charms, Sorcery, Enchantments, Witchcraft, Soothsaying, or any like Craft, invented by the Devil. See *Sparr. Coll. of Art.* 3.

1553 *Guillaume de Line*, a celebrated Preacher, condemned at *Poitiers* for Sorcery. *Bodin's Preface.*

1554 The famous Imposture of the Spirit in the Wall, that spake many seditious Things in *London*; but was found out to be acted by one *Eliz. Crofts*, a Girl, who from a private Hole in the Wall, with the Help of a Whistle, had uttered those Words. One *Drake* was her Confederate. *Hist. of Reformation.*

1559 In the Second Year of Queen *Elizabeth* was renew'd the same Article of Enquiry for Sorcerers, that was mention'd before, with this Addition, Especially in the Time of Women's Travail. *Sparr. Coll. p. 180.*

1562 This Year, being the Fifth of Queen *Elizabeth*, the Countess of *Lenex*, and Four others, were condemned for Treason: They had consulted with some pretended cheating *Wizards*, to know how long the Queen should live. *Cambd. Elizabeth.*

1562 This same Year, a new Statute against Witchcraft was enacted, but more favourable than ours is now, punishing the first Conviction of Witchcraft with only Pillory. *See the Stat.*

1563 The King of *Sweden* carried Four Witches with him in his Wars against the *Danes*. *Scot. l. 3. c. 15.*

1564 Four burnt at *Poitiers*. *Bodin. p. 6.*

1566 *Nastradamus*, a French Physician, the Author of a large Book of Prophecies.

1568 *Jane Harvillier*, burnt in *France*, as her Mother had been some Years before. *Bodin's Remon. p. 3.*

1574 A blind Conjuror that was hang'd at *Paris*, accused above an Hundred and fifty. He had been a Teacher of the *White Magic*, that pretends to deal only with *Good Angels*. *Bodin. l. 2. c. 1. Bodin.*

Bodin, l. 2. c. 1. mentions a certain great Prince that he knew, who paid Two hundred Pound *per Ann.* Wages to a *Neapolitan Sorcerer*, to be his *Conservator*. He wore a Golden Image of *Jupiter*, prepared by the Theurgic Art, in hopes it would make him the greatest Prince in *Christendom*. When he died, it was found about his Neck.

Agnes Bridges, and *Rachel Pindar*, of Eleven or Twelve Years old, had counterfeited to be 1574 possess'd by the Devil, and vomited Pins and Clouts; but were detected, and stood before the Preacher at *St. Paul's Cross*, and acknowledged their hypocritical Counterfeiting. *Stow.*

Mildred Nerrington, of *Westwel* in *Kent*, was thought to have been possess'd, and accused 1575 one *Old Alice* for sending the Devil into her. *Roger Newman*, Vicar of *Westwell*, and *John Brainford*, Vicar of *Kenington*, tried to dispossess the Spirit by Fasting and Prayer; and were so far of Opinion, that they had done it, that they printed the Relation, with the Attestation of Six others. But *Mildred* being examined before *Mr. Thomas Wotton*, and *Mr. George Darrel*, Two Justices of Peace, she confessed, and shewed her Feats and Trances, before them. See c. 15. Second Impostor.

Dr. Harfenet confirms this.

The *Windfor Witches* executed at *Abington*. The Relation was printed by *Richard Gallis*. In that, he said, he came to the *God Speed*, and with his Sword and Buckler killed the Devil; or at least, wounded him so sore, that he made him stink of Brimstone. *Scot. lib. 2. c. 3. Again, 2d Part, lib. 1. ch. 33.*

Advocate. I am loth to interrupt you, and yet desire Leave to put in one Word before we go forward. In this last Case, and some others that you named, you only single out one ridiculous Passage; and, I dare say, pass over many other strong Circumstances delivered upon Oath: And doth that carry an even Hand?

Will

Will that be allowed as a fair Way of quoting Authors?

Clergyman. This is all that is in this last Case that Mr. Scott quoted, and therefore it is all that I could cite from him: But as I my self for Brevity do the same sometimes, in Defence both of my self and him, I would ask you, Whether you ever read the *Fable* of the *Politick Ass*, that having a Mind to pass for a Beast of Worship, covered himself with a Lyon's Skin?

Adv. I have read and remember it well.

Clerg. Then you remember that one poor Ear sticking out, discover'd the dull Creature to be an *Ass*, tho' that Ear excepted, he seem'd to be a Lyon all over. Now I would not anticipate our Argument too much, because I propos'd that that should follow when we had all the Facts before us; but at present, I may say, that I take those ridiculous Circumstances to be like the *Ass's Ear*. A true Lyon, let him be young or old, or lame or blind, yet he hath not an *Ass's Ear*; nor hath a Natural true Action any thing about it that is unnatural and false. And as I take this to be true Reason, and have grounded my self upon it in some Cases, I will take Leave in this place to read Two Facts to you of that kind, tho' it be out of the Order of Time.

There were two hanged at *Lincoln* upon an 1618 Indictment of bewitching the Earl of *Rutland's* Children. One old Woman confess'd, that she rub'd one of the Lady *Catherine's* Handkerchiefs upon her Cat *Rutterkin*, and bad her Fly and Go. Whereupon the Cat whin'd and cried *Mew*; by which she understood that *Rutterkin* had no Power over that young Lady. Now this one Circumstance to me looks like the *Ass's Ear*. For what should a Cat say but *Mew*? And how could the Poor Woman have been suffered to have interpreted that to her own Destruction, if she had not been in the Hands of Fools? And therefore

fore tho' many odd Things were sworn by Country-People; and tho' Two were hang'd, and tho' there stands now in *Bottesworth* Church Marble Statues of those Children, with an Inscription, importing, That the Children died in their Infancy by wicked Practices and Sorcery, I do not believe a Word of it. For this the Author of *the Kingdom of Darknes* quotes *Discovery of Witchcraft* again.

William Barton and his Wife were both executed in *Scotland*. He confess'd, that he lay with the Devil in the Shape of a Gentlewoman, and had Fifteen Pounds of him in good Money; but he denied it again before his Execution. His Wife confess'd, that the Devil went before them to a Dancing in the Shape of a Dog, playing upon a Pair of Pipes; and coming down the Hill back again, he carried the Candle in his Bottom under his Tail, which play'd *Ey Wig wag, Wig wag*. That she said was almost all the Pleasure she ever had. She was burnt with her Husband. This *Mr. Sinclair* tells us in his Book call'd, *Satan's Invisible World*, p. 163. But whether more than one Ear doth not prick out in this Story, I leave to the Judgment of the Reader, and resume again my Chronological Table where I left it.

About this Time, Seventeen or Eighteen were condemned at *St. Osith* in *Essex*. An Account of them was written by *Brian Darcy*, with the Names and Colours of their Spirits. See *Scott*, 2d part, lib. 1. ch. 32.

At the Tryal of *Rowland Jenkes*, at *Oxford*, for Words against the Queen, a Pestilent Stink infected the Court, that within Forty Days, the Judge, and many others, in all Three Hundred, died. *Cambden's Eliz.*

A Man taken at *Islington* with Three Waxen Images, designed for the killing Queen *Elizabeth*, and Two of her Counsellors: They were buried in a Dunghil, with their Names upon them,

them, in hope the Parties would pine away as the Pictures wasted. See *Bodin. lib. 2. c. 8.* Ben Jonson mentions it in his *Masque of Queens*. And Dr. Fud in his Notes upon 2 *Theff. 2. §. 15.* reckons Conjurings amongst the Popish Practices against the Queen.

A Pamphlet of the Acts and hanging 1579 Four Witches. One was Mother Style, who was supposed to have killed one Saddock, for not giving her a Cloak to make her a Safeguard. See *l. 3. c. 7.*

Two hanged at Cambridge, a Mother and a Daughter. The Mother said the Devil had been true to her Threescore Years, and she would not renounce him. The Daughter died penitent. Dr. More's *Antidote against Atheism. l. 3. c. 2.*

Elizabeth Orton, of Orton Madock in Flintshire, of about Thirteen or Fourteen Years old counterfeited Trances; in which she pretended that she saw our Blessed Saviour and the Virgin Mary, and suffered the Pains of Purgatory, and seemed to the By-standers to be in mighty Agonies. Some Roman Catholics printed a Relation of her Visions, with the Attestation of Twelve Witnesses. On the 4th of March 1582, she made publick Confession of her Counterfeiting in the Cathedral Church at Chester. See the Printed Relation.

A young Man in France threw a Charm in 1580 to the Bosom of his Sweetheart. Soon after she was sick, to the Danger of her Life. The young Man was accused, and the Judge gave Sentence against him, that he should be taken into Custody. The young Man appealed to the Parliament at Paris. The Cause was heard before them, and they confirmed the Sentence. See the *Speeches of the Advocates on both Sides in D. Loier. p. 139.*

In Fifteen Years, from 1580 to 1595, Religius burnt Nine hundred in Lorrain. As many more fled out of the Country to save their

their Lives; and Fifteen laid violent Hands upon themselves; rather than endure the Tortures that they put them to; and whole Towns were ready to leave their Habitations, for fear of Witches. See his own Book *de Dæmonolatria Sagarum*.

Mr. Perkins speaks of great Numbers in Spain about this Time.

In Germany they tortured and burnt them daily. They poured hot Oil upon their Legs, and put Candles to their Arm-holes, to extort Confessions. See *Wierus, Adu.* and *Antidote against Atheism*.

Florus the Inquisitor burnt Eighteen at Avignon. See the *Discourse of Spirits* by Sebastian 1582
Michaelis, *Affessor* with Florus.

T. E. condemned for a Conjuror, but reprieved by Means of my Lord of Leiceſter. 1582
He confessed, that he had studied and used those wicked Arts many Years; and many Practisers of them had come to him, and he had sought to many of them, in hope to have seen something real in their Science; but he said, he had never found one Sparkle of Truth, but all of it meer Cozening and Illusions. See *Scot's Discov.* l. 15. ch. 5.

Strange News out of *Somerſetſhire*, termed, *A Dreadful Discourse* of the Dispoſſeſſing of 1584
one *Margaret Cooper*, at *Ditchet*, from a Devil in the Likeneſs of a headleſs Bear. Scot ſays it was a Cheat.

Mr. *Babington's* Man, and Five other Counterfeit *Demoniacs*, were ſaid to be diſpoſſeſſ'd 1585
by *Edmunds*, alias *Weſton*, a Jeſuit, and other Secular Priests. See part of the *Examinations and Confessions* of the Parties themſelves, in the *Compaſſionate Addreſs* to *Papiſts*, printed from a large Account of them, publiſh'd at the Time by Authority. And alſo in a *Sixth Letter* by the ſame Author.

Agnes Symson in Scotland, called the *Wife*
 1590 *Wife of Kauh*, a Matron-like Woman, confessed herself a Witch before King *James*. To Cure Diseases, she pretended to remove them first to herself, and then transfer them to a Third Person. See more of her in that Part of this Discourse, which is, concerning the Reasons of our Statute.

At the same Time, and of the same Company, *John Fien* confessed, that he raised Storms. *Joannes Clark* was accused for giving and taking away Power from Men's Genital Members. They were executed in Scotland. See *Sadd's Triumph*, and *Mr. Sinclair's 3d Relat.*

Archbishop *Spotswood*, p. 382. says, that
 1591 most of this Winter was spent in Examination of Witches and Sorcerers. *Bothwell* the Conspirator had consulted with *Agnes Symson*.

William Hacket, Yeomen, *Edmund Copinger*
 1591 and *Henry Arthington* Gentlemen, three Enthusiasts, had their Heads full of Miracles, and extraordinary Calls, and Prophecies, and Imprecations upon themselves in way of Sign, and casting out Devils, and the Attempts of Witches against them, till they fancied themselves to be possessed with Angelical Spirits. *Copinger* and *Arthington*, in *Cheapside*, proclaimed *Hacket* King of *Europe*, and the *Messiah*, and for a Sign bad the People go to *Broken-Wharf*, where he was, and try if they could kill him. *Hacket* was hang'd blaspheming, *Copinger* starv'd himself with eight Days fasting, and *Arthington* sued for Mercy. See *Hacket's Life* by *Dr. Cosins*.

Dr. Fidd reputed a Magician.

^ The three Witches of *Warbois* executed at
 1593 *Huntingdon*. See an Account of them, Chap. 7.
Ferdinand, Earl of *Derby* died suddenly.

1594 There was found in his Chamber a waxen Image, with Hair in its Belly; but there were all Symptoms of a strong Poison: For his Vomit stained

Drained the Silver Andirons, and the Master of his Horse fled. See *Baker's Chronicle*.

Dr. Dee, a learned, but Enthusiastical Mathematician, and *Edward Kelly* a Chymist, and 1594 pretended Conjurer, being in close League with one another, undertook to discover all kind of Secrets, and find out the Philosopher's Stone by the Direction of Spirits, which appeared to *Edward Kelly* in a Shew-Stone, which, they said, they receiv'd from Angels. When Dr. Dee was prosecuted here as a Conjurer, and *Edward Kelly* as a Coiner of Money, they fled into Foreign Parts with *John a Lasky*, a Polander, and for a Time were very famous and liv'd great; but soon after, *Kelly*, in Germany, endeavouring to make his Escape from the Emperor *Rodolf*, broke his Leg by leaping out of a Window, and died; and Dr. Dee returned poor and beggarly to his House at *Mortlack*. See *Dr. Dee's Transactions*, &c. put out by M. Casaubon.

Alice Goodridge condemn'd at Derby, for sending a Spirit into *Thomas Darling*, commonly called the Boy of Burton. The Judge 1595 continued her in Prison, where she died. See *Dr. Harlet's Discovery*, and *Mr. Darrel's Defence*.

Edmund Hartly hang'd at Lancaster, upon an Indictment for bewitching seven Persons 1597 of the Family of one Mr. Starky. Mr. Starky, being a weak Superstitious Man, first sought to *Hartly* to cure them, and kept him in his House several Years, allowing him Forty Shillings a Year, but afterwards he prosecuted and hang'd him. In that Trial there was *Spectral Evidence* made use of against him, and the Experiment of saying the Lord's Prayer; but that which touch'd his Life was Mr. Starky's Deposition, that he had made a Circle for Conjurat-ion, which was Felony by the Statute then in Force. See the Discourse concerning the Dispossession of the

Seven Persons in Mr. Starky's Family, written by George More.

Mr. John Darrel, who was thought to have
1598 cast Devils out of Eleven Persons, and had
caused several Persons to be imprison'd for
Witches, was condemned for a Counterfeit by the
full Agreement of the High Commission. See a large
Account of his Case in the Book that was written
upon that Subject by Dr. *Harsnet*, afterwards Arch-
bishop of York; and also in the 15th Chapter of
this Book, *Impos.* the Third.

This Year, being the First of King *James*,
1603 both Parliament and Convocation met, and
sate.

The Parliament repealed the Queen's Statute against
Witchcraft, and enacted a more severe one, which
is now in Force. See *some Conjectures at the Reason*
of it, in the Eleventh Chapter of this Discourse.

The Convocation that same Year, having seen the
great Mischief and Scandal from forward Men pre-
tending to understand *Demoniacks*, and venturing to
attempt their Dispossession, made this excellent Ca-
non: That no Minister or Ministers, without License
and Direction of the Bishop, under his Hand and Seal
obtained, attempt, upon any Pretence whatsoever, ei-
ther of Possession or Obsession, by Fasting and Prayer,
to cast out any Devil or Devils, under Pain of the
Imputation of Imposture, or Cozenage, and Deposition
from the Ministry. *Vide Canon 72.*

A License granted by the Bishop and Chan-
1603 cellor of Chester, and Two Commissioners for
Causes Ecclesiastical; to Seven Persons to have
private Fasting and Prayer, if they thought fit, for
Thomas Harrison, commonly called, the Boy of North-
wich, who was thought by many to be a *Dæmo-*
niack, but not esteem'd so by the Bishop and Com-
missioners, who had seen his Fits. See Chap. 15.
4th Detection.

Lewis Gausfredy, a Priest, was accused for debauching two young Girls: They said he used Magick to seduce them, and that he had made them Witches. He confessed, then retracted, then was tortur'd again, and after that burnt at Aix. 1611

About the same Time, a blind Woman was accused and burnt. See the History of a Magician by *Sebastian Michaelis*. It was translated into English, on purpose to let our People understand the foul Practices of the Romish Church, in those Matters.

Fifteen indicted, and Twelve condemn'd at Lancaster. See *Copper*, p. 15. And *Dalton's* Country Justice, Ch. 118. 1612

Grace Sowerbats, by the Instigation of one *Thompson*, a Popish Priest, accused *Jannet Bierly* her Grandmother, *Ellen Bierly* her Aunt, and *Jane Southworth*. They were tried in Lancaster before Sir *Edward Bromly*, and the young Woman confessed, that all were Lies and Counterfeit. 1612

Mary Smith hang'd at *Lynn*. She died very pious and believ'd her self a Witch. 1613
The Narrative was written by *Alexander Roberts*; but he was one who had such an easy Faith in these Matters, that he believ'd King *Ericus* could make the Wind stand in what Point he pleased, by setting his Hat that way.

The Boy of *Bilson*, a famous Counterfeit, detected. See the Account at large in the Chapter of this Book. Imposture the Sixth. 1620

The Author of *Cautio Criminalis*, printed 1619, saith, that about that Time, the German Princes finding no Cure, but Increase by Executions of Witches, began to stay their Hands, and fear'd they had been wrong.

Edward Fairfax of *Fuyston* in the Forest of *Knaresborough*, Esq; at York Assizes, prosecuted Six of his Neighbours, for suppos'd Witchcraft. 1622

craft upon his Children. The *common* Facts of *Imps*, and *Fits*, and *Apparition* of the suppos'd Witches were depos'd, and the Grand Jury found the Bills, and the Judge heard what the Witnesses had to say, but having a Certificate of the sober Behaviour of the accused Persons, he directed the Jury so well, that they clear'd them. I quote this from a large Manuscript which Mr. *Fairfax*, Father of the afflicted Children, drew up as a Vindication of his own Proceeding. The Perusal of that Manuscript, I must acknowledge to the Civility of the Reverend Mr. *Wasse*, Fellow of *Queen's College* in *Cambridge*.

Philibert Learneau, Curate of *Brase*, 1624 demned to be burnt by the Parliament of *Dijon*, for conjuring to find Treasure, that he fancied had been hid from the Time that the *English* had possess'd *France*. *Monsieur Perieaud*, p. 189.

John Fox, said to be dispossest'd of an evil 1627 Spirit by Mr. *Rothwell*, but continued dumb three Years after. See *Clark's Life of Mr. Rothwell*.

1630 Mr. *Clark*, in his First Volume of Examples, p. 510. reports, that an evil Spirit appear'd to one Mr. *Earl*, in the Shape of Mr. *Lyddal*; and at another Time, in the Shape of Mr. *Rogers*, the famous Preacher in his Time, at *Dedham* in *Essex*.

The *Nuns* of *Loudun* were thought to be 1634 possess'd by evil Spirits. They seem'd to suffer violent Tortures, and speak strange Languages, and reveal Secrets, and to have the Names of the Saints that help'd them, miraculously written upon their Hands. When they were under the Power of the Exorcisms, they said the Spirits were sent into them by the Witchcraft of *Urbaïn Grandier*. He was a very learned and eminent Clergyman; but was a Favourer of the Reformation, and was hated by them upon other Accounts; and amongst those, one was his writing a Satyr against Cardinal *Richlieu*. He was apprehended, stripp'd

tripp'd naked, search'd for insensible Marks, and put
 to cruel Pains, while they try'd with an artificial Knife,
 which Parts of him were sensible, and which not.
 He was adjur'd to clear himself by shedding Tears,
 if he was innocent. After that he was tortur'd till he
 swooned upon the Rack; and maintaining his Inno-
 cence, he was at last inhumanly burnt, without being
 suffered either to unbosom his Mind to his Confessor,
 or speak to the People. *See the Ways of their Wicked-*
ness fully proved in Histoire de Diables de Loudun.

About that Time, Seventeen *Pendle-Forest*
 Witches were condemned in *Lancashire*, 1634
 by the Contrivance of a Boy and his Father.
 See their Vindication in the latter Part of this Book,
Ch. 15. Imposition 5.

Dr. Lamb was killed by the Mob, being
 thought a Conjurer. *See Mr. Baxter's Cer-* 1640
tainty of the World of Spirits, p. 155.

Mother *Jackson* condemned in *London*. 1642
 Sixteen executed at *Yarmouth*, discovered by
Hopkins the famous Witch-finder of that Time. 1644
See Collection of Modern Relations, p. 48.

Fifteen condemn'd at *Chelmsford* in *Essex*, 1645
 and hang'd, some at *Chelmsford*, and some at
Maningtree. Another died in Goal. Another died
 as going to Execution. They were condemned at a
 Sessions by the Earl of *Warwick*, and some Justices
 of the Peace. *See the Printed Relation published by*
Authority.

One hang'd at *Cambridge*. She kept a tame
 Frog, and it was sworn to be her Imp. *See* 1645
Mr. Ady, p. 135.

Many hang'd at *Bury St. Edmunds* in *Suf-*
folk; I have been told near Forty at the seve- 1645
 ral Times of Executions, and as many more 1646
 in the County as made up Threescore. *See*
the Notes upon Hudibras, 2^d Part, 3^d Canto. *Mr. Ady*,
 in his Book of Witchcraft, speaks of more.

Many hanged at *Huntington*, two whereof
 1646 were *Elizabeth Weed* and *John Winnick*. See
Kingdom of Darknes.

One tried at *Worcester*. Collection of Mo-
 1649 dern Relations.

One at *Gloucester*, convicted for having
 1649 suck'd a Sow in the Form of a little black Crea-
 ture. *Collection of Modern Relations*, 91.

Great Numbers burnt in *Scotland* in those unset-
 tled Times. Mr. *Ady* saith many Thousands.

1652 *Catherine Huxly* hanged at *Worcester*.

Anne Bodenham, Dr. *Lamb's* Maid, execu-
 1653 ted at *Salisbury*, declaring her Innocence.
 See Dr. *Moor's* *Antidote against Atheism*.

About this Time, *Jane Lakeland* was either hanged
 or burnt at *Ipswich*.

Two *Boram's*, (Mother and Daughter,)
 1655 hanged about this Time at *Bury St. Ed-
 munds*.

Jane Brooks hanged at *Chard*, for bewitch-
 1658 ing *Richard Jones* of *Shepton-Mallet* in *Somer-
 setshire*. *Sadd. Triumph*.

About this Time, *Widow Oliver* was hanged at
Norwich.

Some hanged in *Cornwall* about this Time. See
 Dr. *Burthog's* *Essay on the Nature of Spirits*.

About this Time, Two hanged at *Lanca-*
 1659 *ster*, but died protesting their Innocency.
Webst. p. 80.

A Trumpeter, and his Wife and Daughter, were
 beheaded in *Holland*, confessing Witchcraft. The
 Daughter might have been saved, and would not,
 for she said, the Devil was committing Uncleannefs
 with her at that Time. Learn from this, that these
 Uncleannefses with the Devil are false and involun-
 tary Imaginations in their own Brains; for if it had
 been a real Action of hers, the Company must have
 seen some Sign of it. They believed her Confes-
 sion

son, rather than their own Eyes. See the Collection of modern Relations, p. 59.

Bessie Fowler burnt at *Musselburgh* in Scotland. 1661.

Florence Newton of *Toughball* tried. See *Sad-duc. Tri. Relat.* 7. 1661

Antoinetta Bourignon founded, and governed a Cloister, with 50 poor Girls, at *Lisle* in Flanders. Being, as I conceive, very enthusiastical, with her Head full of Spirits, one Day as she came into the School, she thought, she saw a great Number of little black Children with Wings, flying about her Scholars Heads. She told them of it, and had them beware. In a little Time, almost all the Children confessed themselves Witches, and said they had been so before they came thither, their Parents being Witches, and having given them to the Devil as soon as they were born. They said, they were carried to Witches Meetings Two or Three Times a Week, where they met vast Multitudes of other Witches; for most People, they said, were such, there being few like *Madam Bourignon*. They said the Devil lay with them, gave them all kinds of Pleasures, and played with them. But if *Madam Bourignon* did but lift up the Latch of the Door to come in, or speak, or cough, they would fly away like Lightning. One Day they would confess, and the next Day denied all; and being taken from her, and examined before the Magistrates, all save one, went off from their Confessions. That one had a great Love to her Mistress, and desired to die. She was shut up in Prison, and the Author of this Narrative saith, it was never known what became of her. See *Collect. of Modern Relat.* p. 21.

One Greensmith and her Husband executed in *New-England*. She confess'd, he denied. 1662. See the Essay upon Providence by *Increase Mathew*.

Two were put to the *Water Ordeal*, and *sworn*, and made fly the Country of *New-England*. See the same Essay.

1663 *Juliant Cox* hanged at *Taunton* in *Somersetshire*. She died declaring her Innocence. *Sadducism Triumph*.

1664 *Alice Huson* and *Doll Dilby* tried at *York*. *Alice Huson* said, she received Money, Ten Shillings at a Time, from the Devil. See *Collection of Modern Relations*.

1664 *Amy Duny* and *Rose Cullender*, try'd before the Lord Chief Baron *Hale*, at *Bury St. Edmunds* in *Suffolk*, and were hanged, maintaining their Innocence. See the Account of this Case in the 8th Chapter of this Discourse.

About this Time, *Mary Johnson* was try'd at *Hartfordshire* in *New-England*, and hang'd. She said the Devil appeared to her, lay with her, and clear'd her Hearth of *Ashes*, and hunted Hogs out of the Corn. She could not forbear laughing, she said, to see how he teased them about. See *Cotton Mather's* remarkable Providences, p. 62.

1664 Twelve accused in *Somersetshire*, before Mr. *Hunt* Justice of the Peace. Several of them confess'd; but his Searches and Discoveries were opposed and check'd by a higher Authority, by which means the poor People were saved, and the Consequence was, that the Country had quiet. See *Sadducismus Triumph*. p. 102.

1670 Major *Weir* and his Sister executed in *Scotland*. See Mr. *Sinclare's* Postscript.

1670 At *Mobra* in *Swedeland*, Seventy were condemn'd, and most of them executed. Also Fifteen Children were executed, and 36 ran the Gantlet, and 20 were whipp'd on the Hands. See this answered in Chap. 6.

In *France* many supposed Witches were condemned by the Parliament of *Rouen*; but 1672 the late King of *France*, *Lewis* the 14th, stay'd the Execution, ordered a general Goal-Delivery of such Persons, and put forth a new Edict to be the Rule of Proceeding for the Time afterwards, and that Edict prohibiting many bad Practices that had been used before, I am told they have had few, if any Executions since in *France*. See *Menagiana*, p. 264.

Six executed in *Scotland* upon an Indictment for bewitching Sir *George Maxwell*. 1678 Four confessed, and Two denied. One who was the first that confessed, was pardoned, and used for a Witness against the others. They were discovered by the help of one *Jannet Douglas*, a dumb Girl, who made Signs, that there was a Picture of Wax in one of their Houses, and went with them, and pulled it out of a Hole in the Chimney. The accused Persons said, the dumb Girl herself had put it there; and it seems very probable, for she was whipp'd afterward through *Edinburgh*, and after that was whipp'd again, and banish'd for several Crimes. See *Sadducism Triumph*. and *Mr. Sinclair*, p. 18, 206.

About that Time, one condemn'd at *Ely*, but reprieved by King *Charles II.* and afterward 1679 the Fellow that pretended to have been bewitched, was hanged at *Chelmsford* in *Essex*, and confess'd that he had counterfeited his Fits and Vomittings, as I have been informed.

Susan Edwards, *Mary Trembles*, and *Temperance Lloyd*, hanged at *Exeter*, confess'd 1682 themselves Witches, but died with good Prayers in their Mouths. I suppose these are the last Three that have been hanged in *England*.

Richard Dagdale, of *Surey* in *Lancashire*, was said to be dispossessed by some Dissenting 1689 Ministers, who kept Days of Fasting and

Prayer

Prayer for near a Year. See this Case answer'd in the 9th Chapter of this Book.

One *Glover*, an *Irish* Papist, hanged at *Boston* in *New-England* for supposed Witchcraft. See *Cotton Mather's* remarkable *Providence's*.

Elizabeth Carrier, *Margery Coombs*, and *Anne Moor*, committed for supposed Witchcraft upon *Mary Hill* of *Beckinton*, by *Frome*, in *Somersetshire*. One of them died in Goal; the other Two were tried before the Right Honourable the Lord Chief Justice *Holt*, and were acquitted. And the Maid that was thought to have been bewitch'd, in a little Time did well, and was fit for Service. See *Mr. Baxter's* Certainty of the World of Spirits, p. 74.

Several tried by swimming, in *Suffolk*, *Essex*, *Cambridgeshire* and *Northamptonshire*, and some drown'd in the Tryal.

Nineteen hanged at *Salem* in *New-England*.
1692 One press'd to Death. Eight more condemn'd. Fifty confess'd themselves Witches, and were pardon'd. One Hundred and Fifty were in Prison, above 200 accused, and many fled the Country to save their Lives. See *Calef*. p. 41.

Widow Chambers of *Upaston* in *Suffolk*, a diligent industrious poor Woman, committed to *Beccles* Goal upon an Accusation of Witchcraft, and died in Prison before her Tryal. After she had been walk'd betwixt two, she confessed a great many Things of her self, and in particular, she said, she had kill'd her Husband, and the Lady *Blow*, tho' the near Relations of that good Lady were satisfied, that she died a fair Death, without any Hurt from that poor Woman; and some for Experiment sake ask'd her, if she had not kill'd such and such; and she confessed she had, tho' the Persons were then living.

Mother

Mother *Munnings* of *Harts* in *Suffolk*, was tried before the Lord Chief Justice *Holt*, at *1694*, *Bury St. Edmunds*. Many Things were deposed concerning her spoiling of Wort, and hurting Cattel, and that several Persons, upon their Death-Beds, had complained that she killed them.

It was sworn, that *Thomas Pannell*, her Landlord, not knowing how to get her out of his House, took away the Door, and left her without one: Some Time after, he happening to pass by, she said to him, Go thy way, thy Nose shall lye upward in the Church-Yard before Saturday next. On Monday following her Landlord sickened, and died on Tuesday, and was buried within the Week, according to her Word. To confirm this, it was added by another Witness, that a Doctor whom they had consulted about an afflicted Person, when this Mother *Munnings* was mentioned, said, she was a dangerous Woman, she could touch the Line of Life. In her Indictment, she was charged to have an Imp like a Pole-Cat; and one Witness swore, that, coming from the Ale-house, about Nine at Night, he looked in at her Window, and saw her take out of her Basket Two Imps, a Black and a White. It was also deposed, that one *Sarah Wager*, after a Quarrel with this Woman was taken dumb and lame, and was in that Condition at home, at the Time of her Tryal. Many other Things were sworn, but the Jury were so well directed, that they brought her in, *Not-Guilty*; and upon particular Enquiry of several in, or near the Town, I find most are satisfied that it was a very right Judgment. She lived about Two Years after, without doing any known Harm to any body, and died declaring her Innocence. Her Landlord was a consumptive spent Man, and the Words not exactly as they swore them, and the whole Thing 17 Years before. For by a Certificate from the Register, I find he was buried June 20. 1677. The white Imp is believed

lieved to have been a Lock of Wool, taken out of her Basket to spin; and its Shadow, it is supposed, was the black one.

Margaret Elnore was tried at *Ipswich* before the Lord Chief Justice *Holt*. She was committed upon the Account of one *Mrs. Rudge*, who was Three Years in a languishing Condition, as was thought, by the Witchcraft of the Prisoner then at the Bar, because *Mr. Rudge*, Husband of the afflicted Person, had refused letting her a House. Some Witnesses said, that *Mrs. Rudge* was better upon the Confinement of the Woman, and worse again, when her Chains were off. Other Witnesses gave Account, that her Grandmother, and her Aunt had formerly been hanged for Witches, and that her Grandmother had said, she had eight, or nine Imps; and that she had given Two or Three Imps a-piece to her Children. Others gave an Account of a Tet in her secret Parts.

A Midwife who had searcht her Grandmother, who had been hanged, said, this Woman had plainer Marks than she. Others made Oath of their being covered with Lice after Quarrels with her. But notwithstanding these Depositions, the Jury brought her in, *Not Guilty*; and tho' I have made particular Enquiry, I do not hear of any ill Consequence, but all probable Appearance of the poor Woman's Innocence. For after the Tryal, when she was at liberty, *Mrs. Rudge* continued in a reasonable good Health, and several Years after *Margaret's* Death, she fell again into the same kind of Pains (supposed from the Salt Humour) and died of the same Distemper.

Mary Guy, tried before the Lord Chief Justice *Holt* at *Launceston* in *Cornwall*, for supposed Witchcraft upon *Philadelphia Row*. It was deposed, that the Appearance of the said *Mary Guy* was often seen by that Girl, and that she vomited Pins,

Pins, Straws, and Feathers. But notwithstanding such Depositions, the Prisoner was acquitted.

Elizabeth Horner was tried before the Lord Chief Justice *Holt* at *Exeter*. Three Children 1696 of *William Bove* were thought to have been bewitched by her, whereof one was dead. It was deposed, that another had her Legs twisted, and yet from her Hands and Knees, she would spring five Foot high. The Children vomited Pins, and were bitten (if the Depositions were true) and pricked and pinched, the Marks appearing. The Children said, *Bess Horner's* Head would come off from her Body, and go into their Bellies. The Mother of the Children deposed, that one of them walked up a smooth plaistered Wall, till her Feet were nine Foot high, her Head standing off from it. This, she said, she did five or six Times, and laughed, and said, *Bess Horner* held her up. This poor Woman had something like a Nipple on her Shoulder, which the Children said was sucked by a Toad. Many other odd things were deposed, but the Jury brought her in *Not Guilty*, and no Inconvenience hath followed from her Acquittal.

The Account of these Four last Tryals, I must acknowledge to the great Favour of my Lord Chief Justice *Holt*, who gave Leave to Sir *James Montague* to lend me the Notes which he took of the Depositions that were made at the Time of those Tryals.

About eight and twenty were accused by Mrs. *Christian Shaw*, a Girl of about Eleven Years old. 1697 One Man died in Prison, maintaining his Innocency; another was found hanged in Goal. Two Boys and a Girl, and two more, five in all, saved themselves by confessing; and upon their Testimony, seven were executed, denying their Guilt. The Girl outlived all, and was well, for all the supposed Sorcery and Witchcraft of Eight and twenty. This was in the County of *Renfrew*, the West of *Scotland*. The Narrative of their Case, with the Speeches of the Advocates,

46 OBSERVATIONS upon

cates, was written and printed in London, with the Title of *Sadducismus Debellatus*, and had a Second Edition long since, and is now most of it reprinted in *The Compleat History of Witchcraft*. In the following Book, I have mention'd some of the false Rules and Signs that seem to have misled them.

Sarah Fowles of Hammer-smith, was Tried at 1698 the Sessions in the *Old Bailey* in London, and set in the Pillory, for pretending to be possess'd, when she was not; and making ill use of it.

Several others in other Places, about Eleven in all, have been Tried for Witches before my Lord Chief Justice Holt, and have all been acquitted.

The last of them was *Sarah Morduck*, accused by *Richard Hathaway*, and Tried at *Guilford Assize*, Anno 1701, where the said *Sarah Morduck* was cleared, and *Hathaway* was indicted for an Impostor, and afterward was set in the Pillory. See a larger Account of it in the Fifteenth Chapter of this Book. Impostor the Seventh.

CHAP. III.

OBSERVATIONS upon the Matters of FACT.

Clerg. **T**HIS Collection, Mr. Advocate, is as full as I have been able to make out of those Authors that I have met with: And as I said before, that my Notions of Philosophy and Christianity were much against the vulgar Doctrines of Witchcraft, this View of these Facts confirms me in the bad Opinion I have of most of them.

Advo.

Advo. As is the Man, such is the Judgment he makes in any Case. My Conclusion is, That since there have been so very many Condemnations by lawful Judges and Magistrates, though they do seem to have been mistaken in many, yet there must be many also in which the Facts were real. For I pray consider, you have quoted Time and Place, and cited Authors for the Executions of many Thousands, besides general Testimonies of great Numbers more. You have reckon'd up about 146 that have suffered in England since the Reformation, by Protestant Judges and Juries. In New England, One and Twenty, so very lately as the Year 1692. and since those, Seven in Scotland, in the Year 1697. Now the Conclusion I must make, is, That they must be right in many Cases; tho' I doubt they were often mistaken.

Clerg. If they were mistaken but in one half of those Tryals, it makes a very sad Case: And better that they had all been committed to the Righteous Judge, who doth not neglect the other Causes that are too hard for Man's Judgment. But if I guess right, the Mistakes have been many more. I will give you my Reasons for my Opinion; and then take it, or leave it, as you think fit.

1st, I observe, That where the Times have not been so violent and superstitious, but that Ingenious Men might venture to speak freely, and the Government hath put the Parties into their Hands, that they might make full Tryal; they have usually discover'd Cheat and Imposture. Here are a matter of Fifteen Famous Detections of Frauds, many of them after Judges, and Juries, and a Multitude of Eye-Witnesses, had been deceiv'd. These give me a strong Suspicion, that if the rest had undergone as strict an Enquiry, most of them would have been discover'd as well as these.

2^{dly}, I am the more of this Mind, because, I observe, that tho' the Relations are written by those that believ'd the Facts, and told the Stories with as much Advantage as they could well; yet, as I have in part observed already, so I now add, that there are few of them without some very great Absurdity or Folly, that looks like an Ass's Ear out of a Lion's Skin. If any one shall think it worth his while, I believe he may collect out of the Books of Witchcraft, as many incredible Tales, very near, as there are in the *Golden Legend*. Now when Papists had swell'd their lying Miracles into such a Multitude, our *Reformers* ventur'd to reject both the Stories, and the Doctrines that they proved by them, without troubling themselves to account for every particular Relation. And as we have reap'd a very lasting and happy Benefit from their sound Judgment, I do not see but we may, in part, apply their Example to the Case before us.

✓ I observe, 3^{dly}, An unpardonable Partiality and perfect Humour in judging what are Acts of Sorcery, and what are not. Tho' the Statute against Witchcraft forbids all Acts of Sorcery whatever, and all Charms for employing Spirits; yet for discovering a suppos'd Witch, they allow any that call themselves Accusers, to use barbarous and unnatural Charms, which must have their Force, if they have any at all, from the same Diabolical Power, because they are no natural Causes of such Effects. They allow them, for Instance, to draw Blood by scratching: To set the Bottle and Urine upon the Fire, well cork'd and tied down; and to burn Cakes made of the Party's Water. All these are seeking to, and consulting with the Devil, and employing of him, and using the *Vinculum Pacti*; and are within the Reach of the Statute against Witchcraft; and yet all these they confess of themselves, and practise unpunish'd, and think it no harm. But
this

this is the utmost Partiality, or rather mere Wantonness in judging: For whether such Compacts are real, or only imaginary, they ought to be punished equally on both Sides, without Respect of Persons. See more of this in the 8th Chapter, or Examination of the Tryal, before the Lord Chief Baron *Hales*.

4thly, I observe farther, That the Numbers of Witches, and the suppos'd Dealings of Spirits with them, increase or decrease, according to the Laws, and Notions, and Principles of the several Times, Places, and Princes.

In the Times of the *Roman Empire*, some of the *Cæsars* condemn'd Witches, others would not.

In *Lorain*, where *Remigius*, by his Principles, could find Eighteen Hundred in Fifteen Years, I do not understand, that there are more now than in other Places.

In *Savoy*, *Spain* and *Germany*, since Philosophy and Learning have prevail'd, they have but few, though great Multitudes before.

Formerly *France* was as much vex'd with Accusations of suppos'd Witches; but since they have discourag'd Prosecutions, they have been in much more Ease and Freedom from them.

In this Collection that I have made, it is observable, that in 103 Years, from the Statute against Witchcraft in the 33d of *Henry VIII.* till 1644, when we were in the midst of our Civil Wars, I find but about Fifteen executed. But in the sixteen Years following, while the Government was in other Hands, there were an Hundred and nine, if not more, condemn'd and hang'd. In the five Years following, before the late Notions were well considered, I find five Witches condemn'd, and three of them, if not all five, executed; and three after at *Exeter*, 1682. Since then, that is, in thirty five Years last past, I have not yet met with one Witch hang'd in *England*. In *Scotland*, indeed, and *New-England*, several have

suffered; but in *England* not one, that I know of.

Then by this View that I have laid before you it appears, that in a little more than one Century from the Year 1484, when Pope *Innocent* put forth his superstitious *Bull*, there were more Executions of suppos'd Witches, than had been, I believe, from the Beginning of the World till then. What the particular Principles of that Age were, are well known, and I will consider more particularly by and by. At present I only say, that it is from these Observations that I ground my Rule, that *Witchcraft follows Principles*. The Number of Witches increases or decreases, according as these Principles prevail or are exploded: And therefore, it seems to me, that if not altogether, yet for the greatest Part, they are made by the Imaginations of Men.

I make no great doubt, but that we have as many Devils now amongst us, as they had in other Ages; for we have as many Temptations, and Lies, and Thefts, and Adulteries, and Murders, that are the Devils Works: But our Witches, for the present, are gone after the *Poet's Gods*, and *Modern Fairies*. But I must add, that they are not so far from us, but that, if we should have a Prince, and Judges, and Juries, and Witch-finders, of the same Principles, that found out so many before in two Years time, in all Probability, they would find out as many now.

Adv. Do not run from your Point. Your Observation was, that Witchcraft follow'd Principles. I allow you, that the *Discovery* of Witches doth follow Principles; for if Men believe none, it is not likely they should find any: But then, it may be, it is their Unbelief and wrong Principles that are the Reason why they are neither found out, nor look'd for. If therefore you will bring this Point to a certain Issue, give me one Catalogue of such Principles and Notions as have prevailed where many Witches were found, or
sup-

supposed to be found ; and another of such as *have* prevailed where Men have found out *Few* ; that we may judge whether kind of Principles are more found and rational. For if the Principles upon which Men went when such great Numbers were convicted, be true and right, the Question will still stick by you ; for they could not be mistaken in Matter of Fact, in so very many Cases.

Clerg. You put me upon a very difficult Task, when you desire me to reduce these two sorts of Principles into Order for a View. For both the Subject itself is difficult, and the Opinions of those that defend the vulgar Notions, are so confus'd and contradictory, that it is impossible to bring them into any certain Rules.

As some Ages have had the Appearance of many Witches, and others of few ; so in some Ages, Witches and their Works, and Confessions, are quite different from others. A *Hebrew* Witch, a *Pagan* Witch, a *Lopland* Witch, an *Indian* Witch, a *Protestant* Witch, and a *Popish* Witch, are different from one another ; some in Honour, and some in Disgrace.

Then for the Degrees of the Persons Guilt in those Cases, where there are the greatest Proof of supernatural Actions, I meet with that which makes the Case very entangled ; for there is, as the Books upon this Subject tell us, the *Cursing* Witch, and the *Blessing* ; the Witch by *Art*, and the Witch by *Compact*. And lastly, the *Active* Witch, and the *Passive*. By the *Witch* that is only *Passive*, I suppose must be meant, one that does not *desire* this Familiarity with Spirits ; but the Spirits *obsefs*, *Haunt* and *Dog* them, and take Occasion, without bidding, to fulfil their passionate Words, and do odd Tricks in Places where these Persons have been, and shew them Peoples Fortunes whether they will or no ; as some of the *Second-sighted* Men in *Scotland* are said to count it an

Affliction to them; but yet they cannot avoid it. Now if Spirits without any Compact will do such things as these, then many strange Facts may be really true; and yet the Person accus'd may only have been an obsess'd, tempted Person, or a *Demoniac*, or perhaps a very Religious Person, pursued out of Spite by the Devil, because she is better than her Neighbours. I do not say it is so; but who knows his Devices? And this I will say, That those preternatural Signs of Witchcraft, very often fall against such, as in all Appearance, are very virtuous Persons, though usually poor; and those afflicted Persons that have been the Accusers, have often had great Appearance of being *Demoniacs*. We have been apt to wonder why the Devil had forsaken our Age, that we had no *Possessions* amongst us, when in ancient Times they had so many: But if they that have been thought to have been bewitch'd, have really been *Demoniacs*, and the Devil by their Mouths hath carried on his great Work of false accusing, and murdering innocent People; then we must own, he hath done by Craft, what he could not do by direct Temptation, and hath made those very Men his Tools to carry on his Plots, who verily believ'd they had been destroying his Works. As I am only shewing the great Difficulty of these Cases, I do not assert this; but I will say, there are some Appearances that look that way; and I wish those that think themselves most assured in those Questions, may very well consider it.

That we might judge when the Confessions of Witches proceed from a sound Mind, and when from *Imagination* and *Vapours*, it would be necessary we should have some fix'd Bounds of the Power of Spirits, that we might know when they pass'd the Degrees of Possibility. But here the wisest of Men have not been able to lay down any certain Rule. Some say, the Devil cannot really controul the Laws of *Nature*: Others say, Nature is a meek Jest with him. Some think,

think, they may safely say, he cannot really transform a Man or a Woman into a Cat; and that therefore when old Women confess such Things, they are to be thought mad; but Dr. More believed he could transform them, and tells the way how he doth it. *Antidote against Atheism*, 3d. Book, 11th Chapter.

Concerning the Nature, and Will, and Designs of Spirits, though we are very sure of their *Being*; yet we are by no means able to lay down safe Rules, by which we may judge of their Actions and Intentions. Some think, and have written, that there are harmless Spirits, that are in a kind of middle State betwixt Angels and Devils: And if so, one would think, it should be no capital Offence to have Communion with them. *H. Insitor* tells us of the *Generosity* (*Nobilitas*) of some Devils; and what Rule can we lay down to distinguish these generous Devils from good Angels? Dr. More tells us of other Spirits, *that are very great Fools; that there are as great Fools in the other World as there are in this*. And if this be true, they may act incoherently, and contrary to their own Interests; and we can never know what Judgment to make of their Actions. Others tell us of *ludicrous, frolicksome* Devils; and if there be such, How do we know but some of them may do odd Things, on purpose to make Sport even with Courts of Justice, if they happen to be too credulous, and lay too much Weight upon the Evidence of their Facts.

All that we can hope to preserve us from going wrong in these dark Ways, is the good Providence of God Almighty. But who dare venture to determine what God will suffer, and what he will not? *His way is in the Sea, and his paths in the deep waters. His judgments are unsearchable, and his ways past finding out*. Who knows whether he may not permit such things, on purpose to prove Judges and Juries, how wise and valiant they will be in

defending the Lives of the Poor and Innocent? And when either they, or Kings are ignorant, wicked, or superstitious, How many Thousand innocent Lives doth he suffer to fall by their Hands in all Ages? Since God hath warned us sufficiently of Satan's Devices, Who can say to what Degree God may permit him to use his natural Craft and Subtilty, on purpose to try how watchful we will be against him? And since all the old Heathen Idolatries and Popish Superstitions were established by their giving heed to seducing Spirits; and since it is under Prophecy, that the World, in the latter Times, will be deceived by evil Spirits again; What Madness is it to let these Spirits, and their Works, have any Credit with us in Tryals where the Lives and Reputations of our Christian Brethren are under Question?

These things being every way so dark and doubtful; as Atheistical Men deny all, wise Men have thought it necessary to be wonderfully cautious in Penal Laws; and tho' at other times they will discourse these Points with Freedom, and incline to that which is most probable; yet where their Neighbour's Blood or Reputation is at Stake, they think they are bound to keep to some few, safe, negative Rules; and as far as I can judge, they have been such as these:

1. Do not intrude into Things that you have not seen, *Col. 2. 18.*

2. Even good Spirits are no legal Evidence in our Courts. What Credit then can we give to the Devil's Words or Actions; or to the Words or Actions of those that are acted by him?

3. We must not make our Neighbour suffer for such Harms as the Devil does. As the Serpent will

will bite without bidding, so the Devil will do Mis-
chief without our Leave; and, perhaps, father his
Actions upon those that have no Concern in them.

4. We can no more convict a Witch upon
the Tricks of Swimming, Scratching, Touching, or
any other such Experiments, than we may convict
a Thief upon the Tryal of the Sieve and Shears.

As such childish Tricks are thrown, with Scorn,
out of all other Trials, they ought not to be regarded
in these of Witchcraft.

5. Witches Confessions have so often been ex-
torted, so often the Effect of Distraction, proceeding
from long Watching and Tortures, or Distempers,
and have so often been found contrary to plain Truth,
that they are not to be believed against the Probability
of Things, and the natural Circumstances of Actions.

6. Things odd and unaccountable are to be re-
spected till we understand them.

7. Where there is no known Rule to decide by,
make no Judgment.

8. It becomes us to shew our Faith in God, by
leaving doubtful Cases to his Providence, which is
powerfully present and active in the World.

These, or such like, I take to be the sober Princ-
ples of those Times and Places that have been trou-
bled with few Witches.

Those that follow, are a Catalogue of the Prin-
ciples of those Times and Men that have been trou-
bled with and have hang'd great Numbers.

1. That the Devil cannot make a Person in Fits think they see the Shape or Apparition of another, unless that Person hath made a Compact. See *King James's Demon*.

2. That therefore the Spectral Evidence, (*i. e.*) the afflicted Parties thinking they see the Persons that torment them, may be given in Evidence. See *the Practice of most Tryals, and Dalton's Country-Justice*.

3. That it is lawful to try the supposed Witch, by observing how the afflicted Party is affected at the Touch of her. See *the Tryal before Judge Hale*, and *Sadd. Debell.* p. 48.

4. That it is lawful to use the *Lord's Prayer* for a Test to discover them. *Sadd. Debell.* p. 54.

5. That Swimming is a fair Tryal of a Witch. *King James's Dam. and Scribonius*.

6. That want of Tears is another Mark, *Sadd. Debell.* p. 54.

7. That insensible Parts and Teats are Signs of *Witchcraft*. *Dalton's Country-Justice*.

8. That the Devil's Mark may be like a Fleabite. *Dalton's Country-Justice*.

9. That the Devil can do more when he hath a Witch's Commission, than he can do without it. *Mr. Baxter's Certainty of the World of Spirits*.

10. That

10. That *Persons inhabiles* in other Cases, even infamous Persons, are lawful Evidence in the Case of Witchcraft. *Sadd. Debell.* p. 53.

11. That Tortures may be made use of to extort Confessions. *See the Practice of Lorain, Scotland, and most Nations.*

12. That the Witches may be kept long from Sleep, and then be examined. It hath been said by the Witch-finders, in their own Justification, that because our *English* Law does not allow Tortures, the People have made use of this keeping them awake, and swimming, and walking of them betwixt two till they have not been able to stand for Weariness, which is both a great Torture, and exceedingly disorders the Understanding.

‘ I meet with little Mention of *Imps* in any Country but ours, where the Law makes the feeding, suckling, or rewarding of them to be Felony; but amongst our Witch-finders, it hath been a Rule,

13. That the suspected Witches may be watched till their *Imps* appear; and their *Imps* may come in the Shapes of Cats, Dogs, Rats, Mice, Spiders, Fleas, Nits, Birds, Flies, a Toad, a Frog, a Hen, a Crow a Hornet, or a Mole.

‘ This is a pernicious way of Tryal, because it would be strange if no Creature should happen near them. Besides, if we know any thing of Spirits, this is contradictory to the true Notion of them; for if they are, or can make themselves invisible, What signifies watching.

14. When

14. When the Accused are upon their Tryal for bewitching any particular Person, it is lawful to give in Evidence Matters that are no ways relating to that Fact, and done many Years before; and which consequently they cannot be prepared to answer to. *See most Tryals.*

15. That ill Fame of their Ancestors is a reasonable Ground of Suspicion.

16. That Imps may be kept in Pots, or other Vessels; and that the Pots and Places where they are kept, stink detestably; and that therefore such stinking Places in their Houses are Signs that they have Imps. *Dalton's Country-Justice, c. 118.*

17. That received Rules, that have been practised by Courts of Justice, are not to be examined by Reason. *Sadd. Debell.*

18. That tho' these Arguments single, are not concluding, yet several of them together are sufficient, as Five little Candles give as much Light as one great one. *Sadd. Debell. p. 51.* Which, by the way, is a fallacious Comparison; for Forty bad Arguments prove no more than one, that is, nothing at all; but it can never be said so of lighted Candles in a Room.

This is the Second View of Principles, and tho' I will consider them more particularly afterward, I think, I may say at present, that they are unscriptural, superstitious, and false. And since it is true in Fact, that Nations and Ages have many Witches, or few Witches, according as they have allowed of more or fewer of these Principles; the great Number of Executions weighs very little with me. Tho' these Tragedies have been sad and many, I think
it

it is God's Mercy there have been no more; for tho' Judges may have been otherwise great Men, and taken Care, that is nothing. False Principles will make false Conclusions. In Arithmetick, he that works by a false Rule will have a false Sum, and if he works by it a hundred Times, and with never so great Care, it will give a hundred wrong Instances as well as one.

CHAP IV.

Of the Suffolk Witches.

Adv. **T**HERE is no doubt to be made but that the Case of Witchcraft is a very tender and difficult Point; but pray consider, This Argument of yours is Notion against Fact, and besides it is too general, *Et Dalmus versat in generalibus*. Let us examine some of the more famous Cases more particularly. Perhaps they have not proceeded by these Rules. And I will begin with those that were executed at *Bury St. Edmunds* in Suffolk, and the neighbouring Counties. You have reckoned up above Fourscore, and Mr. *Ady* saith, they were near a hundred. You impute their Condemnation to the Principles of those Times. But Mr. *Baxter* gives us another Account of them; I will repeat it in his own Words. They are in his *Certainty of the World of Spirits*. p. 52.

" The hanging of a great Number of Witches in
 " Suffolk, and Essex, by the Discovery of one *Hop-*
 " kins in 1645, and 1646, is famously known. Mr.
 " Calamy went along with the Judges in the Circuit,

to

" to hear their Confessions, and see that there were
 " no Fraud or Wrong done them. I spake with
 " many understanding, pious and credible Persons,
 " that lived in the Countries, and some that went
 " to them to the Prisons, and heard their sad Con-
 " fessions. Amongst the rest, an old *Reading* Parson
 " named *Lewis*, not far from *Framlingham*, was one
 " that was hanged; who confessed, that he had Two
 " Imps, that one of them was always putting him on
 " doing Mischief, and (he being near the Sea) as he
 " saw a Ship under sail, it moved him to send him
 " to sink the Ship, and he consented, and saw the
 " Ship sink before him. One penitent Woman con-
 " fessed, that her Mother lying sick, and she looking
 " to her, somewhat like a Mole ran into the Bed
 " to her, which she being startled at, her Mother
 " bad her not fear it, but gave it her, saying, keep
 " this in a Pot by the Fire, &c. and thou shalt ne-
 " ver want. She did as she was bid; shortly after
 " a poor Boy (seemingly) came in, and ask'd leave
 " to sit and warm him at the Fire, and when he
 " was gone, she found Money under the Stool; and
 " afterwards oft did so again, and at last laid hold
 " of her, and drew Blood of her, and she made no
 " other Compact with the Devil, but that her Imps
 " sucked her Blood; and as I heard she was deli-
 " vered. Abundance of sad Confessions were made
 " by them; by which some testified, that there are
 " certain Punishments that they were to undergo,
 " if they did not some hurt as was appointed them.---
 These are Mr. *Baxter's* Words, what have you to
 say against them?

Clerg. I say, that by Mr. *Baxter's* Method of writ-
 ting Histories, I see one of the Ways, how lying
 Legends come to get Belief in the World. In the
 beginning there is something true for a Foundation.
 Forty or Fifty Years after, when the Parties con-
 cerned

cerned are dead, Men of too easy a Belief venture to publish hearſay Stories. None trouble themſelves to confute them, or if they do, many Times the Confutation is ſeen but by a few, and may ſoon be loſt, when the Hiſtory may continue: As very likely Mr. *Baxter's* Book upon ſuch an acceptable Subject, may have a Tenth Impreſſion, when this obſcure Dialogue will be forgotten. Thus fabulous Hiſtories get Credit, and poiſon the Generations after them,

You muſt know then, that in the Years 1644, 1645, and 1646, *Matthew Hopkins* of *Manningtree* in *Effex*, and one *John Stern*, and a Woman along with them, went round from Town to Town, through many Parts of *Effex*, *Suffolk*, *Norfolk*, and *Huntingtonſhire*, to diſcover Witches. Several Clergymen preached, and ſpake againſt them, as far as thoſe Times would ſuffer, and particularly Mr. *Gaul*, of *Stoughton*, in *Huntingtonſhire*, oppoſed very heartily that Trade, that theſe People drove. In the beginning of his Book, he hath printed a Letter, that *Hopkins* wrote to one in his Town. I will put down the Letter juſt as Mr. *Gaul* printed it; becauſe it ſhews us the Man, and the gainful Trade they made of it, and how any that oppoſed them were diſcouraged by the Committees.

M. N.
 “ MY Service to your Worſhip preſented, I
 “ have this Day received a Letter, &c.
 “ to come to a Town called *Great Stoughton*, to ſearch
 “ for evil diſpoſed Perſons called Witches (tho’ I
 “ heare your Miniſter is farre againſt us through
 “ Ignorance.) I intend to come (God willing) the
 “ ſooner to heare his ſingular Judgement in the be-
 “ halfe of ſuch Parties; I have known a Miniſter
 “ in *Suffolk* preach as much againſt their Diſcovery
 “ in a Pulpit, and forced to recant it, (by the Com-
 mitte?,

" mittee) in the same Place. I much marvelle such
 " evil Members should have any, (much more any
 " of the Clergy) who should dayly preach Terror
 " to convince such Offenders, stand up to take their
 " Parts, against such as are Complainers for the
 " King, and Sufferers themselves with their Families
 " and Estates. I intend to give your Town a Vi-
 " site suddenly. I am to come to *Kimbolton* this
 " Week, and it shall be tenne to one, but I will
 " come to your Town first, but I would certainly
 " know afore, whether your Town affords many Stick-
 " lers for such Cartell, or willing to give and afford
 " us good Welcome and Entertainment, as other-
 " where I have beene, else I shall wave your Shire
 " (not as yet beginning in any Part of it my self)
 " and betake me to such Places, where I doe, and
 " may persist without Controle, but with Thanks and
 " Recompense. So I humbly take my leave, and
 " rest

Your Servant to be Commanded

Matthew Hopkins.

In the 77th Page of his Book, after the mention
 of 12 very ridiculous Signs of Witchcraft, too much
 made use of at that Time, Mr. *Gaul* proceeds: " To
 " all these, I cannot but add one at large, which I
 " have lately learnt, partly from some Communica-
 " tion I had with one of the Witchfinders (as they
 " call them,) partly from the Confession (which I
 " heard) of a suspected, and a committed Witch, so
 " handled as she said, and partly as the Country
 " People talk of it. Having taken the suspected
 " Witch, she is placed in the middle of a Room;
 " upon a Stool or Table, cross-legg'd, or in some
 " other uneasy Posture, to which if she submits not
 " she is then bound with Cords; there is she watch'd
 and

"and kept without Meat, or Sleep, for the Space
 of Four and Twenty Hours. (For they say, within
 that Time, they shall see her Imp come and fuck.)
 A little Hole is likewise made in the Door for
 the Imps to come in at ; and lest it should come
 in some less discernible Shape, they that watch, are
 taught to be ever and anon sweeping the Room,
 and if they see any Spiders, or Flies, to kill them.
 And if they cannot kill them, then they may be
 sure, they are but Imps.

It was very requisite, that these Witchfinders should
 take care to go to no Towns, but where they might
 do what they would, without being controlled by
 Sticklers ; but if the Times had not been as they
 were, they would have found few Towns, where they
 might be suffered to use the Tryal of the Stool,
 that was as bad as most Tortures. Do but imagine
 a poor old Creature, under all the Weakness and
 Infirmities of old Age, set like a Fool in the mid-
 dle of a Room, with a Rabble of Ten Towns round
 about her House; Then her Legs tied cross, that all
 the Weight of her Body might rest upon her Seat.
 By that means, after some Hours, that the Circulation
 of the Blood would be much stopped, her sitting would
 be as painful as the wooden Horse. Then she must
 continue in her Pain Four and Twenty Hours, with-
 out either Sleep or Meat ; and since this was their
 ungodly way of Trial, what wonder was it, if when
 they were weary of their Lives, they confessed any
 Tales that would please them, and many Times they
 knew not what?

And the Truth of this doth not only rest upon
 Mr. Gaul's Testimony, but the Tradition of the Coun-
 try confirms it. I can add one Case, that happened
 near *Hoxne* in *Suffolk*, which I had from a Gen-
 tlewoman of very great Piety and Virtue, and which

I have

I have heard confirmed by many others. She said, when the Witchfinders came into that Neighbourhood, they had one Woman under Tryal, who, she verily believed was innocent; but being kept long fasting, and without Sleep, she confess'd and called her Imp *Nan*. This good Gentlewoman told me, that her Husband, (a very learned ingenious Gentleman) having Indignation at the Thing, he and she went to the House, and put the People out of Doors, and gave the poor Woman some Meat, and let her go to Bed, and when she had slept, and was come to herself, she knew not what she had confess'd, and had nothing she called *Nan*, but a Pullet, that she sometimes called by that Name.

If they could not extort a Confession by the Stool, they had other Tryals. They walked them betwixt Two, and when they were faint and weary, the Two People held them from falling, and forced them to continue walking, if they would not confess. Then they searched every secret Part of their Body for Teats, and Marks. And if all these failed, then they were to be tried by Swimming, with their Thumbs and Toes tied cross one another. I have met with several, that remember the Swimming of great Numbers: And there is one Pool, where they used to try them, not far from *Halfstein*, which is called *Witches-Pool* to this Day.

These Things gave such just Offence, that the Report of their ill Arts was carried to the Parliament. But it was to that Piece of a Parliament, that remained in the Year 1645, when the King's Forces were beaten, and those that would have opposed such Proceedings, were driven out of the House: And therefore instead of Remedy, the Effect was, that they joined Two of the leading Ministers of their Party in a Commission with the Judge of the Assize (Ser-
jeant

jeant Godbold) and the Justices that were then in Authority. Mr. Fairclough of Ketton, was one of the two Ministers, (See his Life by Mr. Clark;) and before he sat upon the Bench, he preached Two Sermons to the Court in one of the Churches in Bury. What Notions he laid before them to proceed upon, we cannot now say; but the Effect was, that they went on to execute them in great Numbers: And therefore we may believe, he recommended these Prosecutions as a Piece of Piety, and Reformation, that shewed the Zeal of their Time, above our lukewarm Temper. But the Clergy of our Church opposed them as far they had Power. And what the witty Men thought of it, we may see by the ingenious Author of *Hudibras*, who writ soon after that Time.

*Hath not this present Parliament
A Ledger to the Devil sent,
Fully empower'd to treat about
Finding revolted Witches out?
And has not he, within a Year,
Hang'd Threescore of them in one Shire?
Some only for not being drown'd:
And some for sitting above Ground
Whole Nights and Days upon their Breeches,
And feeling Pain, were hang'd for Witches.
And some for putting Knavish Tricks
Upon green Geese and Turkey Chicks,
Or Pigs that suddenly deceas'd
Of Grievs unnatural, as he guess'd,
Who after prov'd himself a Witch,
And made a Rod for his own Breech.*

Hudib. 2^d part, Canto III.

These Two last Verses, I suppose, relate to that which I have often heard; That *Hopkins* went on searching, and swimming the poor Creatures, till some Gentlemen, out of Indignation at the Barbarity,

F

took

took him, and tied his own Thumbs and Toes, as he used to tie others, and when he was put into the Water, he himself swam as they did. That clear'd the Country of him; and it was a great deal of Pity, that they did not think of the Experiment sooner.

Adv. You are angry, because they hanged up *Lowes*, the *Reading* Parson.

Clerg. In such a kind of a careless Contempt, I find, Mr. *Baxter* mentions Mr. *Lowes*, an ancient Clergyman, near Four-score Years old, whom they hanged up amongst the rest. But I cannot but wonder, what should make Mr. *Baxter's* Informer remember that Circumstance of his Life, that he was a *Reading* Parson, and why Mr. *Baxter* should print that Word in a different Character, that the Reader might take notice to speak it with an Emphasis: But he knew who he wrote for, and that that would make them believe any Thing that was ill of him, upon a very slender Proof.

Adv. There was no need of Proof, for Mr. *Baxter* says, he confess'd, " That he had Two Imps, and that " one of them was always putting him on doing " Mischief; and (being near the Sea) as he saw a " Ship under sail, it moved him to send him to " sink the Ship, and he consented, and saw the Ship " sink before him.

Clerg. I am bound in Charity to think, that Mr. *Baxter* believed this Story, or otherwise that he would not have printed it: But I ask you, whether you believe it your self?

Adv. What is the Reason why you do not?

Clerg. Because it is a monstrous Tale, without any tolerable Proof to support it. For consider this Matter well. Here is a Ship, we are told, under sail: There must be many Souls in it about their lawful Occasions, and many Families at Land depending upon it for their Livelihood. As this
Ship

Ship past by the Coast of *Suffolk*, there happened in Sight, a Man that had nothing else to do, but observe this Ship. He could have no particular Malice, nor any Temptation of Gain; for he knew not whose the Ship was, nor was likely to get any Thing by the Loss of it; only an Imp that he had with him had a Mind to destroy it; and without any Notice or Acknowledgment of God, asks leave of this Man, as if Ships sailed by his Permission. To, please his Imp, he gives his Consent for the Wreck, and the Imp sunk it before his Face. When wise Men believe wonderful Things, they take care, that the Proof be as extraordinary to support it: But in this Case, we have no corroborating Circumstances of Time, or Place, or the Name of the Ship, or any Witnesses, in a Case that requires vast Numbers, that could depose, that at such a Time, that very Ship by Name, or at least a Ship particularly described, did sink miraculously, when it had a calm Sea and a fair Wind, without either Rock or Tempest. Instead of these kind of Probabilities, we have an Intimation of another Nature: He was a *malignant* Parson, that read Homilies, and some wandering scandalous People, that took up a Trade to get their Bread amongst the Rabble, by finding out Witches, swore, that when he was under their Tryals, he confessed such a Thing against himself.

Adv. Then did not he confess this before the Commissioners, at the Time of his Tryal?

Clerg. No, but maintained his Innocence stoutly, and challenged them to make Proof of such Things as they laid to his Charge. I had this from a Person of Credit, who was then in Court, and heard his Tryal. I may add, that tho' his Case is remembered better than any others that suffered, yet I never heard any one speak of him, but with great Compassion, because of his Age and Character, and

their Belief of his Innocence : And when he came to his Execution, because he would have Christian Burial, he read the Office himself, and that way committed his own Body to the Ground, in sure and certain Hope of the Resurrection to eternal Life.

In the Notes upon those Verses that I quoted out of *Hudibras*, it is said, that he had been a painful Preacher for many Years, I may add for Fifty, for so long he had been Vicar of *Brandeston* in the County of *Suffolk*, as appears by the Time of his Institution. That I might know the present Sense of the chief Inhabitants of that Place, I wrote to Mr. *Wilson*, the Incumbent of that Town, and by his Means received the following Letter from Mr. *Rivett*, a worthy Gentleman who lived lately in the same Place, and whose Father lived there before him.

S I R,

“ I N Answer to your Request concerning Mr. *Lowes*, my Father was always of the Opinion, that Mr. *Lowes* suffered wrongfully, and hath often said, that he did believe, he was no more a Wizzard than he was. I have heard it from them that watched with him, that they kept him awake several Nights together, and run him backwards and forwards about the Room, until he was out of Breath: Then they rested him a little, and then ran him again: And thus they did for several Days and Nights together, till he was weary of his Life, and was scarce sensible of what he said or did. They swam him at *Framlingham*, but that was no true Rule to try him by; for they put in honest People at the same Time, and they swam as well as he.

This walking and running them backward and forward till out of Breath, is so barbarous and senseless,

less, that I should have been apt to think that both Mr. *Gaul* and Mr. *Rivet* had taken their Reports from those that had strain'd things, if I had not now before me, by the Favour of my Lord Chief Baron *Bury*, a Book put out by *Hopkins* himself in the Year 1647. In that he calls himself *Witchfinder General*, and owns, that he had Twenty Shillings a Town for going to them; that they had swum many; that they had watch'd them for four Nights together; and doth not deny but they had kept them standing or walking till their Feet were blister'd; and adds the Reason, which I will give you in his own Words, Page 5. 'The Reason, saith he, was, to prevent their couching down; for, indeed, when they be suffered so to Couch, immediately come their Familiars into the Room, and scareth the Watchers, and heartneth on the Witch, &c.' And yet these are the Witchcrafts that Mr. *Baxter* hath confirmed with the Credit of his Name, and transmitted as true to Posterity. What Wonder is it if our Common People are mad, and swim and abuse the poor Creatures, when such an admired Author makes himself the Defender of those that used such Practices? And therefore I hope there are none but will think it a very necessary thing, to fence against the Mischiefs that may be again, if such bloody Superstition and Madnefs should ever again get head.

Adv. What have you to say to the old Woman's Case? Did she confess what Mr. *Baxter* was informed?

Clerg. Something like it she did, as I have heard from others; But what signified Confessions after such Usage? Old Women are apt to take such Fancies of themselves; and when all the Country was full of such Stories, and she heard the Witch-finders tell how familiar the Devil had been with others, and what Imps they had, she might begin to think, that a *Beggar-Boy* had been a Spirit, and Mice

upon her Mother's Bed had been her Imps; and, as I have heard, that she was very harmless and innocent, and desirous to die, she told the Story to any Body that desir'd it; and besides, as she was poor, and mightily pitied, she had usually Money given her when she told the Story.

And for a farther Proof, that the extorted Confessions were mere Dreams or Inventions to free themselves from Torture, I will add some of the Particulars that they confess'd.

Elizabeth Clark, an old Begger with only one Leg, they said had an Imp called *Vinegar Tom*; another called *Sack and Sugar*; and another that she said, she would fight up to the Knees in Blood before she would lose it. She said the Devil came to her two or three times a Week, and lay with her like a Man; and he was so very like a Man, that she was forc'd to rise and let him in when he knock'd at the Door, and she felt him warm. *Ellen Clark* fed her Imp. *Goodw. Hagtree* kept her Imp with Oatmeal a Year and half, and then lost it. * *Mr. Gaul* tells of one that kill'd her Imp for doing Mischief. *Susan Cocks's* Imp worry'd Sheep, and *Joyce Boans's* Imps killed Lambs. *Anne West's* Imps suck'd of one another; and I have been told by one that was present in Court, that one poor Fellow confess'd, that he had sent Imps to Prince *Rupert*. Now you believe, that these might be real Imps; and I do not envy your Judgment. My Opinion is, that when the Witch-finders had kept the poor People without Meat or Sleep, till they knew not well what they said; then, to ease themselves of their Tortures, they told them Tales of their Dogs, and Cats, and Kittens.

Jurym. Mr. Advocate, I believe you had best leave these Suffolk Witches; for tho' Mr. *Baxter*, who

* See the *Kingdom of Darkness*, and *Antidote against Atheism*.

trusted to Second-hand Stories, had too great an Opinion of their Truth; they are but of ill Fame in these Parts; and I have heard, that it was Time for *Hopkins* to leave the Country when he did, for the People grew very angry at his Discoveries.

Clerg. For Mr. *Advocate's* farther Satisfaction, I will add two or three Passages more from another Hand. They were publish'd not long since from *New England*, by Mr. *Hales* an Independent Minister. They are in Mr. *Cotton Mather's* History of *New England*, and I will add them, because they belong to this *Suffolk Case*; and shew us which way they solved Things, when they perceived how much they had been abused. See the Sixth Book of that History.

Says he, about the Year 1645, there was at *Chelmsford* an afflicted Person, that in her Fits cried out against a Woman, a Neighbour, which Mr. *Clark*, the Minister of the Gospel there, could not believe to be guilty of such a Crime. And it happened, while that Woman milked her Cow, the Cow struck her with one Horn upon the Forehead, and fetched Blood; and while she was thus bleeding, a Spectre in her Likeness appeared to a Person afflicted, who pointing at the Spectre, One struck at the Place; and the Afflicted said, you have made her Forehead bleed. Hereupon, some went to the Woman, and found her Forehead bloody, and acquainted Mr. *Clark* with it; who forthwith went to the Woman, and asked how her Forehead became bloody? And she answered, by a Blow of the Cow's Horn, whereby he was satisfy'd, that it was a Design of Satan to render an innocent Person suspected.

He adds --- Another Instance was at *Cambridge*, about Forty Years since. There was a Man believed that a Widow Woman sent Cats or *Imps* to bewitch him; and one Night, as he lay in

‘ Bed, he thought, one Cat came into his Reach,
 ‘ and he struck her on the Back ; and upon En-
 ‘ quiry, he heard this suspected Woman had a fore
 ‘ Back. But Mr. Day, the Widow’s Surgeon, clear-
 ‘ ed the Matter, saying, This Widow came to him,
 ‘ and complained of a Sore in her Back, and de-
 ‘ fired his Help ; and he found it to be a Boil,
 ‘ and ripen’d and heal’d it as he used to do other
 ‘ Boils ; but while this was in Cure, the suppos’d
 ‘ Cat was wounded, as is already rehearsed.

The Reader may give as little Credit as he thinks fit to these two last Relations ; for I pawn not my own Faith for their Reality : But I thought it not amiss to add them, that those who by having their Heads full of the Devil and Spirits, shall ever bring themselves under the Misery of such Delusions, may have this more rational and less bloody way of solving their Difficulties.

C H A P. V.

The Witchcrafts at Salem, Boston, and Andover in New-England.

Adv. **I**F you think fit, we will consider next the late Witchcrafts suppos’d to have been in *New-England* ; they are fresh, and there are Witnesses enow living. Mr. *Cotton Mather*, no longer since than 1690, published the Case of one *Goodwin’s Children* ; for the bewitching of whom, as was suppos’d, one *Glover*, an *Irish* Papist, was hang’d the Year before. The Book was sent hither to be printed amongst us, and Mr. *Baxter* recommended it to our People by a Preface, wherein he says, *That Man must be a very obdurate Sadducee,*
that

that will not believe it. The Year after, Mr. Baxter, perhaps encouraged by Mr. Mather's Book, publish'd his own *Certainty of the World of Spirits*, with another Testimony, That Mr. Mather's Book would silence any Incredulity that pretended to be Rational. And Mr. Mather dispersed Mr. Baxter's Book in New-England, with the Character of it, as a Book that was *Ungainfayable*. I see both of them have not satisfy'd you; Pray what have you to say against Mr. Mather's?

Clerg. Upon the extraordinary Commendation that Mr. Baxter gave of it, I sent for it, with great Hope to have seen this Case of Witchcraft put beyond Question; but the Judgment I made of it was, that the poor old Woman being an *Irish* Papist, and not ready in the Signification of *English* Words, had entangled her self by a superstitious Belief, and doubtful Answers about *Saints* and *Charms*; and seeing what Advantages Mr. Mather made of it, I was afraid I saw part of the Reasons that carried the Cause against her. And, First, It is manifest, that Mr. Mather is magnify'd, as having great Power over the evil Spirits. A young Man in his Family is represented so holy, that the Place of his Devotions was a certain Cure of the young Virgin's Fits. Then his Grandfather's and Father's Books have gained a Testimony, that, upon occasion, may be improved, one knows not how far. For amongst the many Experiments that were made, Mr. Mather would bring to this young Maid the *Bible*, *The Assemblies Catechism*; his Grandfather Cotton's *Milk for Babes*; his Father's *Remarkable Providences*; and a Book to prove, that there were *Witches*; and when any of these were offered for her to read in, she would be struck dead, and fall into hideous Convulsions. These good Books, (he says) were mortal to her; and least the World should be so dull, as not to take him right, He adds, p. 23. 'I hope I have not spoiled
the

74 *The Witchcrafts at Boston, &c.*

' the Credit of the Books, by telling how much the Devil hated them.

To make the Case more manifest both ways, he tried her with other Books ; as *Quaker's Books*, *Popish Books* ; the *Cambridge and Oxford Tests*, a *Prayer-Book*, a Book written to prove that there were *No Witches* : And the Devil would let her read these as long as she would ; and particularly she treated the *Prayer-Book* with great Respect ; and, which was very strange, the Devil was so sure that nothing in that Book could do her good, that he would suffer her to read the very Scriptures in that : But when, for Experiment, Mr. Mather turned to the very same Texts in the *Bible*, she could as soon die as read them there.

Adv. I did not doubt but this would make you merry ; but since it is true in Fact, What have you to say against it ?

Clerg. Nothing at all but this, That tho' our *Common-Prayer-Book* be for ever confuted by this Witness, yet there must be a Mistake in placing the *Popish Books* in the same Black List with those that the Devil loves ; for Mr. Baxter hath proved the Devil's Hatred of *Popish Books* by as substantial a Witness, as Mr. Mather can prove his Hatred of his Grandfather's *Milk for Babes*. See Mr. Baxter's *Certainty of the World of Spirits*, p. 111. --- ' While *Modestus*, a *Capuchin*, was yet Fifty Paces from my Chamber, the Girl fell down as one deprived of Life, &c. The Mother seeing the Child fall, said, the *Capuchins* were coming. She had no sooner said this, but they knocked at the Door. When they were come in, and had lighted the consecrated Taper, and the Exorcist had put on his Habit, as soon as ever he had read the first Words of the Exorcism, the Girl, which hitherto had lain more immoveable than any dead Corps, fell a shaking all over, that she could not be held by Six of us, &c. I begged the Exorcist, out of Compassion to her, to forbear his reading. He had

‘ had scarce pronounced the last Syllable, when in
 ‘ an Instant, she lay as quiet as possible; and when
 ‘ they had quitted the House, she opened her Eyes,
 ‘ and stood up.’ ---- This Mr. Baxter quotes for Truth
 from *Henricus ab Heer*, *Obf.* 8. And I desire you,
 Mr. Advocate, to give me a good Reason why the De-
 vils that are in *Flanders*, are tormented by the *Popish*
 Books; and in *New England* are as fond of them, as
 of the *Oxford* Jest, or the *Common-Prayer-Book*, or
 even a Book to prove that there are no Witches?

Adv. I know you think this Difference is owing to
 the Notions, or Faith, or Humours, or Tricks of the
 Parties, and the Management of the Exorcists: But
 such Fits may be Diabolical for all this; for tho’ evil
 Spirits cannot be supposed in reality to be differently
 affected according to *Popish*, or *Independent* Notions;
 yet the very same Spirit may counterfeit a Torture, or
 a Delight, at the very same Book, according as he can
 better make use of it for a Snare to those that are
 about him.

Clerg. That you may see I give you fair Play, I will
 suppose this: But then in requital, I hope you will
 allow me, that these Tortures of the Devil are no
 sufficient Trial to decide the Truth of Books and
 Doctrines.

Adv. Mr. Mather himself tells you as much, p. 23.
 He owns it is a fanciful Business, and no Test for the
 Truth to be determined by.

Clerg. I will not ask you how you reconcile this
 Clause with the many Experiments he made, and his
 printing and pressing the Argument in his Sermon af-
 terward; for my Business is not to expose him, but to
 find out the true and false Rules for the Discovery of
 Witches: And therefore I ask you this Question, If
 the standing and falling of afflicted Persons be no safe
 Tryal of the Goodness or Badness of Books; How
 comes it to be a better Test of the Guilt or Innocence
 of Persons? The Experiment answers Expectation in
 Persons,

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Persons, just as it does in *Books*. This Test hath been made use of in almost all the famous Tryals that we have upon Record; and particularly in that before my Lord Chief Baron *Hales*: But since the Devil, upon your own Supposition, will pretend Torture when he feels none, and fall when he needs not; What should make Men venture the Lives of their Christian Brethren upon a Tryal, that must be as false and fallacious as the Devil can make it?

I will observe one thing more from Mr. *Mather's* Book. He took this young Woman home, that he might the better make his Observations. She often used to say, that the Witches brought her an Invisible Horse; and then she would skip into a Chair, and seat her self in a riding Posture; and after that, she would be moved as if *Ambling*, and *Trotting*, and *Galloping*. She talked with invisible Company, that seemed to go with her, and listened for their Answers. After two or three Minutes, she would seem to think herself at a Rendezvous with Witches a great way off, and soon after return back upon her Imaginary Horse, and then come to her self; and once she told Mr. *Mather*, that three she said had been there, and what they had said. In many other Authors, there are Relations of Persons that have been seen to lye still intranced at home, while they have said, they have been at these Witches Meetings; and from those, and this, I would observe these Four Things:

1. Those that have made no Compact, and are not Witches, may fancy that they take these airy Journeys with Witches. For Mr. *Mather* does not suppose this young Woman was a Witch, but a Religious Person, afflicted by others, a Counterfeit, or perhaps a *Demoniac*.

2. Those Journeys and Rendezvous are not real, but fantastick Things like *Dreams*. Mr. *Mather*, and a House full of Witnesses often stood by, and saw her
at

at home in her Chair, all the Time that she thought herself at their Meetings,

3. Courts of Justice may as well hang People, upon their Confessions, for the Murders they think they commit in their Dreams, as for what they fancy they do in these Trances. What if this Girl, in this Extasy of Mind, when she had not the Use of her Reason, had made a Compact, and thought she had set her Name to it, and joyned with other Witches in Murders, and confessed them? What wise Man would have turned such a Confession to her Hurt? Physick for Madness would be proper for such a one; but a Stake, or Gallows would be barbarous.

4. It would be harder yet to hang other People for what these Brainfick Persons fancy they see them do.

Adv. Have you any Thing else to observe from Mr. *Mather's* Book?

Clerg. Yes; observe the Time of the Publication of that Book, and of Mr. *Baxter's*. Mr. *Mather's* came out 1690, and Mr. *Baxter's* the Year after; and Mr. *Mather's* his Father's Remarkable Providences had been out before that: And in the Year 1692, the Frights and Fits of the afflicted, and the Imprisonment and Execution of Witches in *New-England*, made as sad a Calamity, as a Plague or War. I know Mr. *Cotton Mather*, in his late Folio, imputes it to the *Indian Paw-waws*, sending their Spirits amongst them; but I attribute it to Mr. *Baxter's* Book, and his, and his Father's, and the false Principles, and frightful Stories that filled the People's Minds with great Fears and dangerous Notions.

And here I will lay before you a brief State of the Facts of those *New-England* Witchcrafts. My Author, for the greatest Part of it, is Mr. *Calef*, a Merchant in that Plantation, and an Eye-Witness of much that he wrote. In his Book there are many
Tryals

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Tryals at large, and many Circumstances that I have taken no notice of, and therefore I recommend to you the Book itself; and I take it to be as plain a Proof as any I have met with, of the Mistakes and Mischiefs of those Notions that I am arguing against. *The Book was printed for Nath. Hillar, at the Prince's Arms in Leaden-hall-street, London.*

In the latter End of *February* 1694, divers young Persons, belonging to the Family of Mr. *Parris*, Minister of *Salem*, and one or more of the Neighbourhood, began to act after a strange and unusual Manner. They crept into Holes, and under Chairs and Stools. They used antick Gestures, and spake ridiculous Speeches, and fell into Fits. After some Time, and a Day of Prayer kept, the afflicted Persons named several that they said they saw in their Fits afflicting them, and in particular, an *Indian* Woman, that lived in Mr. *Parris's* House, and had tried a Trick with a Cake of Rye Meal, and the Children's Water laid in Ashes, to discover the Witches. She being beaten, and threatned, confess'd her self to be the Witch, and said the Devil urged her to sign a Book. Others confess'd their being urged to sign the Book. One said it was a red Book, of a considerable Thickness, and about a Cubit long.

In a little Time, the Numbers of the afflicted increased to Ten, and the accused were many more. One Goodw. *Cory* was examined; the afflicted said, she bit, pinched, and strangled them. They said, they saw her *Likeness* bring a Book to them to sign. At the Time of her Tryal, they said, a black Man whisper'd in her Ear, and that she had a yellow Bird, that even then sucked between her Fingers. Orders were given to search the Place. The Girl that saw it, said, it was now too late, she had removed a Pin, and put it on her Head; upon Search it was found, that a Pin was there sticking upright.

A Child

A Child, of about Four or Five Years old, was accused, and apprehended. The Accusers said, this Child bit them, and would show the Marks of small Teeth upon their Arm. As many as the Child cast its Eye upon, would complain, that they were in Torment.

April 11. 1692. There was a publick Hearing before Six Magistrates, and Several Ministers. The afflicted complained against many, with hideous Clamours and Screechings. One Goodw. Procter was (according to the Phrase much used upon such Occasions) cried out of, and her Husband coming to attend, and assist her, the Accusers cried out of him also.

About this Time, besides the Experiment of the afflicted falling at the Sight, they put the accused upon saying the Lord's Prayer, and search'd for Teats, and fancied they found one upon Goodw. Bishop.

May 14. 1692. Sir William Phips entered upon the Government, and put the Witches in Chains: Upon that, it was said, that the afflicted Persons were free from their Tortures.

May 31. Capt. Aldin committed, and after Fifteen Weeks Imprisonment he was glad to make his Escape, and fly from a Tryal.

June 10. Bridget Bishop was executed, protesting her Innocence.

July 19. Five were executed. One of them was Sarah Good. Mr. Noyes urged her to confess, and said she knew she was a Witch. To which, she replied, he was a Lyar. *I am no more a Witch than you are a Wizard; and if you take away my Life, God will give you Blood to drink.*

Rebecca Nurse was another of those Five. At first the Jury brought her in, Not Guilty. Immediately all the Accusers in the Court, and suddenly after, all the afflicted out of Court, made a hideous Outcry, to the Amazement, not only of the Spectators, but of the Court. They were sent out again to consider better of one Expression of hers; and returning, they brought

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brought her in *Guilty*, and she was executed with the rest, all Five maintaining their Innocence to the last.

Aug. 19. Five more were executed, denying any Guilt in that Matter of Witchcraft. One of them was Mr. *Burroughs*, a Minister. When he was upon the Ladder, he made a Speech for the clearing his Innocency, with such solemn and serious Expressions as were to the Admiration of all present, and drew Tears from many. The Accusers said the black Man dictated to him.

John Willard was another of those Five. He had been employed in fetching in several that were accused, but at last declining to fetch in more, he was cried out of. He made his Escape Forty Miles from *Salem*; yet it is said, that the Accusers told the exact Time when he was apprehended, saying, *Now Willard is taken.*

Sept. 16. *Giles Cory* pleaded *Not Guilty*, but having found that they clear'd none that had been tried; he resolv'd to be press'd, that is, I suppose rather than be tried by such Juries. In pressing, his Tongue was forc'd out of his Mouth, but the Sheriff, with his Cane, thrust it in again, when he was dying.

Sept. 22. The same Year Eight more were executed. The Cart going to the Hill with them was set for a Time. The afflicted said the Devil hindred it.

In the beginning of *October*, Mr. *Cotton Mather*, at the desire of Sir *William Phips* the Governor, and with the Approbation of Two of their Judges, publish'd Seven of the Tryals of those that suffer'd. And as they grounded themselves chiefly upon our Law and Precedents and Books from *England*, he put before them an Abridgment of the Tryals of the Two Women that were condemned by my Lord Chief Baron *Hales* at *Bury*, 1664. As also an Abridgment of the Rules and Signs of Witches, that are in *Perkins*, *Barnard*, and *Gaul*, and from Mr. *Baxter's* Book
he

he laid before them the Case of the *Suffolk Witches*, 1654. See his *more Wonders of the invisible World*.

I take notice of this, because the more either they or others have been influenc'd by our Law, Tryals or Books, the more Reason there is that we should offer them something towards the clearing any Mistakes in them. — But to proceed in the Account.

In this same Month of *October* one of the afflicted complained of Mrs. *Hale*, whose Husband was the Minister of *Beverly*, and had been very active in these Prosecutions, but being fully satisfied of his Wife's Innocency, he altered his Judgment: For it was come to a stated Controversy amongst them, *Whether the Devil could afflict in a good Man's Shape?* This Accusation of Mrs. *Hale*, and some others, very sober People, brought them to believe, that he might, or at least that he could manage Matters so as the afflicted should think he did. This Reason afterwards prevailed with many, and had much Influence to the succeeding Change of Affairs; but it did not convince them, so soon, but that there were many Imprisonments after this, and some condemned, tho' none executed.

Mr. *Philip English* and his Wife fled the Country, and their Estate was seized to the Value of 1500 Pounds, and not above 300 Pounds found to be restored, when the Storm was over, that they durst return home.

About this Time, one *Joseph Ballard*, of *Andover*, sent to *Salem*, for some of these Accusers who pretended to have the spectral Sight, to tell him who afflicted his Wife. When these People came to any Place, they usually fell into a Fit; after which, they would name one that they saw sitting on the Head, and another on the Feet of the afflicted; and soon after their coming to *Andover* 50 Persons were complained of for afflicting their Neighbours. Here many

G accused

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accused themselves of riding upon Poles through the Air. Many Parents believed their Children to be Witches, and many Husbands their Wives : And others, besides those that were sent for, were thought to have the same spectral Sight.

Mr. *Dudley Bradstreet*, a Justice of Peace, in *Andover*, having himself committed 30 or 40 to Prisons, for these supposed Witchcrafts, himself and his Wife were both cried out of by these Accusers, and durst not stand a Tryal, but fled for their Lives. They said Mr. *Bradstreet* had killed nine ; for they said, they saw the Ghosts of murdered People hover over those that had killed them.

A Dog being afflicted at *Salem*, those that had the spectral Sight, said, Mr. *John Bradstreet*, the Justice's Brother, afflicted the Dog, and then rid upon him. He made his Escape, and the Dog was put to death, and was all of the afflicted that suffered.

Another Dog was said to afflict others, and they fell into their Fits, when the Dog looked upon them. The Dog was put to death.

A worthy Gentleman of *Boston*, being accused by those at *Andover*, he sent a Writ to arrest the Accusers in a Thousand Pound Action for Defamation. From that Time, the Accusations at *Andover* generally ceased.

Jan. 3. 1693. Thirty Bills of Indictments were brought in *Ignoramus*. Six and Twenty were brought in *Billa vera* ; and upon all those, only Three were found guilty upon Tryal.

Jan. 31. 1693. Seven that were under Condemnation were reprieved.

April 25. 1693. One was tryed that confess'd. But they were now so well taught what weight to lay upon Confessions, that the Jury brought her in, *Not Guilty*, tho' she confessed she was.

And

And now after a Storm of Sixteen Months, Nineteen Persons having been hanged, and one press'd to Death, and Eight more condemn'd; above Fifty having confessed themselves Witches, of which not one executed; above 150 in Prison, and above 200 more accused: And the Accusers that began with an *Indian Slave*, being grown bold to cry out of the Justices that had prosecuted others, and the better Sort of People amongst them, it was thought Time to put a Stop to Prosecutions; and accordingly about *April 1693*, the accused Persons in all Prisons were set at Liberty, and those that had fled the Country returned home.

And those Towns having regained their Quiet; and this Case being of that Nature, that Facts and Experience are of more weight than meer rational Arguments; it will be worth our while to observe some Passages that happened after this Storm, when they had Time to look back upon what had passed.

And first it is observable, that as the supposed Witchcrafts of *Salem* began in the House of Mr. *Parris*, Minister of that Town; and he had been a Witness, and zealous Prosecutor of the supposed Witches, many of his People withdrew from his Communion, and in *April 1693*, drew up Articles against him. They were so settled in their Aversion, that they continued their Prosecutions Three or Four Years, and *July 21, 1697*, they drew up a Remonstrance, and presented it to Arbitrators, that the Matter was referred to.

The latter Part of their Remonstrance is thus.

“ His believing the Devil's Accusations, and readily departing from all Charity to Persons, tho' of blameless Lives, upon such Suggestions; his promoting such Accusations, &c.

“ That Mr. *Parris's* going to *Mary Walcut*, or *Abigail Williams*, to know who afflicted the Peo-

“ple in their Illness, we understand this to be a
 “Dealing with them that have a familiar Spirit,
 “and an implicit denying the Providence of God;
 “which alone, as we believe, can send Afflictions,
 “or cause Devils to afflict any.

“That Mr. *Parris* by these Practices and Principles, hath been the Beginner and Procurer of the
 “foret Afflictions, not to this Village only, but to
 “this whole Country, that did ever befall them.

Mr. *Parris* did acknowledge his Mistakes, and profess he should be far from acting again upon the same Principles: But they thought that was not enough for such an Instrument of their Miseries, and therefore by the Determination of the Arbitrators, he was dismissed. See *Calef*, p. 64.

Dec. 17. 1696. There was a Proclamation for a Fast, and in the Proclamation this Clause. — “That God would shew us what we know not, and help us, wherein we have done amiss, to do so no more; and especially that whatever Mistakes on either Hand, had been fallen into, either by the Body of this People, or any Orders of Men, referring to the late Tragedy, raised amongst us by Satan and his Instruments, through the awful Judgments of God, he would humble us therefore, and pardon all the Errors of his Servants, &c.

Upon the Day of the Fast, one that had sat in Judicature in *Salem*, delivered in a Paper, and while it was reading, stood up. As it is reported by Memory, it was, “That he was apprehensive, that he might have fallen into some Errors in the Matters of *Salem*, and to pray, that the Guilt of such Miscarriages may not be imputed, either to the Country in general, or to him, or his Family in particular, p. 144.

Those

Those that confessed, went off from their Confessions, and several of them signed a Writing of which this is part.

“ After Mr. *Barnard* had been at Prayer, we were
“ blindfolded, and our Hands were laid upon the
“ afflicted Persons, they being in their Fits, and
“ falling into their Fits at our coming into their
“ Presence (as they said,) and some led us, and laid
“ our Hands upon them, and then, they said, they
“ were well, and that we were guilty of afflicting
“ them; whereupon we were seized, and sent Pri-
“ soners to *Salem*. And by Reason of that sudden
“ Surprizal, we knowing our selves altogether inno-
“ cent of that Crime, we were all exceedingly asto-
“ nished, and amazed, and consternated and affrighted,
“ even out of our Reason. And our nearest and
“ dearest Relations seeing us in that dreadful Condi-
“ tion, and apprehending, that there was no other
“ way to save our Lives but by confessing our selves
“ to be such and such Persons as the afflicted re-
“ presented us to be; they out of tender Love and
“ Pity perswaded us to confess what we did con-
“ fess. And indeed that Confession, that is said we
“ made, was no other than what was suggested to
“ us by some Gentlemen, they telling us we were
“ Witches, and they knew it, and we knew it, and
“ they knew that we knew it, which made us think
“ that it was so; and our Understanding, our Rea-
“ son, and our Faculties almost gone, we were not
“ capable of judging our Condition, &c. And most
“ of what we said was but a consenting to what
“ they said. Some time after, when we had been
“ better composed, they telling us what we had
“ confessed, we did profess that we were innocent and
“ ignorant of such Things. And we hearing that *Samuel*
“ *Wardwell* had renounced his Confession, and quick-

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“ ly after had been condemned and executed : Some of
“ us were told, that we were going after *Wardwell*.

Signed by

*Mary Osgood, Mary Tiler, Deliv. Dane,
Abigail Barker, Sarah Wilson, Han-
nah Tiler, p. 3.*

Some that have been of several Juries, have given forth
a Paper signed with their own Hands, in these
Words.

“ We whose Names are underwritten, being in
“ the Year 1692, called to serve as Jurors in Court
“ at *Salem*, on Tryal of many, who were by some
“ suspected guilty of doing Acts of Witchcraft upon
“ the Bodies of sundry Persons :

“ We confess, that we our selves were not capa-
“ ble to understand, nor able to withstand the my-
“ sterious Delusions of the Powers of Darkness, and
“ Prince of the Air : But were for want of Know-
“ ledge in our selves, and better Information from
“ others, prevailed with to take up such Evidence
“ against the accused, as on further Consideration,
“ and better Information, we justly fear was insuf-
“ ficient for the touching the Lives of any, *Deut.*
“ 17. 6. whereby we fear, we have been instrumen-
“ tal with others, tho’ ignorantly and unwittingly,
“ to bring upon our selves, and this People of the
“ Lord, the Guilt of innocent Blood, &c. We do
“ therefore hereby signify to all in general (and to
“ the surviving Sufferers in special) our deep Sense
“ of, and Sorrow for our Errors, in acting on such
“ Evidence to the Condemnation of any Person.

“ And do hereby declare, that we justly fear,
“ that we were sadly deluded and mistaken, for
“ which

" which we are much disquieted, and distressed in
 " our Minds; and do therefore humbly beg For-
 " giveness, first of God, for Christ's Sake, for this
 " our Error; and pray, that God would not impute
 " the Guilt of it to our selves, nor others: And we al-
 " so pray, that we may be considered candidly, and
 " aright by the living Sufferers, as being then un-
 " der the Power of a strong and general Delusion,
 " utterly unacquainted with, and not experienced in
 " Matters of that Nature.

" We do heartily ask Forgiveness of you all,
 " whom we have justly offended, and do declare,
 " according to our present Minds, we would none
 " of us do such Things again on such Grounds,
 " for the whole World; praying you to accept of
 " this in way of Satisfaction for our Offence, and
 " that you would bless the Inheritance of the Lord,
 " that he may be intreated for the Land.

Foreman.	<i>Thomas Fisk,</i>	<i>Thomas Perly, Sen.</i>
	<i>William Fisk,</i>	<i>John Pebody,</i>
	<i>John Bachelar,</i>	<i>Thomas Perkins,</i>
	<i>Tho. Fisk, jun.</i>	<i>Samuel Sayer,</i>
	<i>John Dane,</i>	<i>Andrew Elliot,</i>
	<i>Joseph Evelub,</i>	<i>Henry Herrick.</i>

Since I have drawn up this Account from Mr
Calaf, and Mr. *Mather's* Books, I have met with a
 farther and later Relations of these Matters, published
 by Mr. *Cotton Mather* himself, at the 80th Page
 of his 6th Book of the History of *New-England*,
 Printed 1702. The Account he publishes was writ-
 ten by Mr. *John Hales*, whose Wife, as I mentioned
 before, was at last accused amongst the others sus-
 pected for Witches, and she being a Woman of
 good Reputation, her danger began to open their
 Eyes

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See § 6.--- “ But that which chiefly carried on
 “ this Matter to such a Height, was the increasing
 “ of Confessions, until they amounted to near upon
 “ Fifty ; and Four or Six of them upon their Try-
 “ als, owned their Guilt of this Crime, and were
 “ condemned for the same, but not executed. And
 “ many of the Confessors confirmed their Confessions
 “ with very strong Circumstances, as their exact
 “ Agreement with the Accusations of the afflicted ;
 “ their punctual Agreement with the Accusations
 “ of their Fellow-Confessors ; their relating the Times
 “ when they covenanted with Satan, and the Rea-
 “ sons that moved them thereunto : Their Witch-
 “ meetings ; and that they had their mock Sacra-
 “ ments of Baptism, and the Supper, in some of
 “ them : Their signing the Devil’s Book, and some
 “ shewed the Scars of the Wounds, which, they
 “ said, were made to fetch Blood with, to sign the
 “ Devil’s Book ; and some said, they had Imps to
 “ suck them, and shewed Sores raw, where they
 “ said, they were sucked by them.

§ 7. “ The afflicted complained, that the Spe-
 “ cires which vexed them, urged them to set their
 “ Hands to a Book presented to them, (as to them
 “ it seemed) with Threatnings of great Torments
 “ if they signed not, and Promises of Ease if they
 “ obey’d. Among these *D. H.* as she said (which
 “ sundry others confessed afterward) being overcome
 “ by the Extremity of her Pains, did sign the Book
 “ presented, and had the promised Ease ; and imme-
 “ diately upon it, a Spectre in her Shape afflicted
 “ another Person, and said, I have signed the Book
 “ and have Ease ; now do you sign and so shall
 “ you have Ease. And one Day, this afflicted Per-
 “ son pointed at a certain Place in the Room, and
 “ said there is *D. H.* ; upon which a Man with his
 “ Rapier struck at the Place, tho’ he saw no Shape,
 “ and the afflicted called out, you have given her a
 “ small

“ small Prick about the Eye. Soon after this, the
 “ said D. H. confess’d herself to be made a Witch,
 “ by signing the Devil’s Books, and declared that
 “ she had afflicted the Maid that complained of
 “ her; and in doing of it, had received two Wounds
 “ by a Sword or Rapier; a small one about the
 “ Eye, which she shewed to the Magistrates, and
 “ a bigger on the Side, of which she was search-
 “ ed by a discreet Woman, who reported, that D. H.
 “ had on her Side the Sign of a Wound newly
 “ healed, &c.

“ §. 11. By these things, you may see, how this
 “ Matter was carried on, viz. chiefly by the Com-
 “ plaints and Accusations of the Afflicted, and then
 “ by the Confessions of the Accused, condemning
 “ themselves and others. Yet Experience shewed,
 “ that the more there were apprehended, the more
 “ were still afflicted by Satan; and the Number of
 “ the Confessors increasing, did but increase the
 “ Number of the accused; and the executing of
 “ some made way for the apprehending of others;
 “ for still the Afflicted complained of being tor-
 “ mented by new Objects, as the former were re-
 “ moved: So that those that were concerned, grew
 “ amazed at the Number and Quality of the Per-
 “ sons accused; and feared, that Satan, by his Wiles,
 “ had inwrapped innocent Persons under the Impu-
 “ tation of that Crime. And at last it was evi-
 “ dently seen, that there must be a Stop put, or
 “ the Generation of the Children of God would fall
 “ under that Condemnation. Henceforth, therefore,
 “ the Juries generally acquitted such as were tried,
 “ fearing they had gone too far before. And Sir
 “ William Phips the Governor, reprieved all that were
 “ condemned, even the Confessors as well as others.
 “ And the Confessors generally fell off from their
 “ Confessions; some saying, they remembered no
 “ thing

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“ thing of what they had said ; and others said,

“ they had belyed themselves and others, &c.

“ §. 12. He adds these Reasons why he believed they went too far :

“ 1. The Numbers greater than could be imagined to be really guilty.

“ 2. The Quality. Religious Persons, that had taken great Pains to bring up their Children well.

“ 3. All the Nineteen that were executed, denying the Crime to Death.

“ 4. Upon ceasing the Prosecution all was well and quiet.

Adv. There is nothing in this whole Case that seems so strange to me, as what they say of evil Spirits appearing in the Shape of innocent Persons. Not but that it may possibly be true what is thought by some, That a Spirit, by his own natural Powers, can form either his own Substance or Vehicle, or borrow'd Matter into the Shape of any Man whatever: But I can never believe but that Divine Providence would interpose, and lay their Natural Powers under a Divine Restraint, rather than suffer them to use them for such Mischief; for otherwise good Men have no Defence against him. He may lay the Blame of his own Actions upon whom he will, and bring them under Condemnation for what he does.

Clerg. Yes, if they who are to judge them be so weak and credulous as to believe him ; but if Magistrates do their Duty in true Judgment, and punish Offenders only for their own real Acts of Wickedness, not for Effects that Spirits work in other Mens Shapes without them, then his Appearances will hurt no Body. But if instead of this, contrary to the frequent Warnings in Scripture, they who are to judge those Cases, give evil Spirits that Advantage against them; Hath God any where promised that by a particular Act of Power He will save credulous Men from

from being deceived; because otherwise, the Blood of innocent Men will be in danger? How much innocent Blood of Man is daily shed by the Superstition of Persecutors, or unjust Laws of Tyrants? How many righteous *Abels* fall every Day by Men that are as cruel and as ungodly as wicked *Cain*? And how do we know but that some may fall also by the Craft of evil Spirits deluding Magistrates that take not due Care to prevent them? Providence can make such crooked Things strait in the other World, and therefore in this may permit them for Probation: And therefore instead of tempring God, Men must take heed to their own Actions, or else they may bring this high Guilt upon themselves, and Mischief upon others. And as this is a Point that deserves to be well remembred, tho' I have mention'd it once before, I will now add to it some Instances where evil Spirits have been said to have appeared in the Shapes of those that were not suspected to be otherwise than very innocent and virtuous Persons.

Adv. I hope you will give us no Examples but such as you believe your self.

Clerg. I cannot promise that, because I know not what is true, and what not, in this Matter. Many a Man hath verily believed he hath seen a Spirit *externally* before him, when it hath been only an *internal* Image dancing in his own Brain. By this Means, Books are full of Stories of such like Facts, and no Man can tell which of them are by real Spirits, which by diabolical Illusion, either within or without the Brain; and which are only strong Imaginations, without any Spirit at all. And therefore I dare not assure you of my own Belief of the Instances I shall give; yet I will promise to bring none but from sober Authors, and such as are usually quoted and allowed of when they speak against accus'd Witches: And therefore it is but common Justice that they should

should have as much Credit when they deliver any thing that makes for them.

Lavater of Walking Spirits, (for it is the *English Translation* that I have by me) 1st Part, 19th Chapter, speaks thus. "I heard a grave wise Man, which was a Magistrate in the Territory of *Tigurie*, who affirmed, That as he and his Servant went through the Pastures in the Summer very early, he spied one whom he knew very well, wickedly defiling himself with a Mare; wherewith being amazed, he returned back again, and knocked at his House whom he supposed he had seen, and there understood for Certainty, that he went not one Foot out of his Chamber that Morning, &c. I rehearse (*saieth he*) this History for this End, That Judges should be very circumspect in these Cases; for the Devil by these means doth often circumvent the Innocent.

Mr. *Clark*, in his 1st Vol. of *Examples*, p. 150. reports how an evil Spirit appeared to Mr. *Earl* at one Time in the Form of Mr. *Lyddal*; and at another under the Form of the famous Mr. *Rogers* of *Dedham*. To be sure that evil Spirit appeared to Mr. *Earl* for some evil Purpose; and if instead of appearing to him, he had appeared to some melancholy Person, that had been thought to be under the Power of Witchcraft, Must those two good Men have come under the Suspicion of being Wizzards?

Papists have many Relations of this sort. I will give you one, that was either true in Fact, or which from the Observation of such like Facts, was contrived to give the Readers needful Caution. It is in *Barth. de Spina*, in his *Questiones de Strigibus*. --- There he tells us, that *S. German* lodging in an Inn in the Night-time, saw a Rendezvous of Witches feasting and dancing; and calling up the People of the House, he ask'd them, if they knew those Persons: They said, yes, they were their Neighbours, that lived in the same Town; whereupon to convince

vince them of the Devil's Wiles, he commanded the Spirits to keep their Places; and sent the People to the Houses of those Neighbours that they saw, and they found them all in their Beds at home. Upon this *St. German* adjured the Devils, and they confess'd, that they had taken those Shapes to impose upon credulous Men. Very likely that Legend was contrived by somebody or other who knew that bare Arguments of Reason would not be strong enough to cope with a rooted Error of that Nature; and therefore thought it would be no Sin, but a needful Service, to drive out one Superstition with another: And since it was only to teach People the Snares of the Devil, and save the Lives of innocent People, after so many bloody Executions as they had seen, it will be very necessary that we should receive the Doctrine, tho' we neglect the Tale.

These good People in *New England* have had, perhaps, as large Experience of these Matters as any; and in the midst of their Confusions, their Clergy had a Meeting at the Desire of their Magistrates, to give their Opinion in several Cases proposed to them: And the Question was, *Whether Satan may not appear in the Shape of an innocent and pious, as well as of a nocent and wicked Person, to afflict such as suffer by Diabolical Molestation?* And they returned it as their Opinion, *That he might*; and confirmed it not only by Examples of other Times and Places, but by what they had seen amongst themselves. And it is particularly observable, how in the latter Part of their Tragedy, *Mr. Cotton Mather* changed his Mind in this Point from what he had been of in the Beginning: For in the 27th Page of his *Memorable Provs.* he advised the afflicted young Woman in his House, if she could not tell the Names of those that she saw at the Witches Meetings, to describe them by their Cloaths. But in the Year 1693, when he visited another in a like Case, he saith, He and his Father gave
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her solemn Charges, that she should rather die, than tell the Names of any whom she might imagine that she saw. See Mr. Mather's Letter in Mr. Calef, p. 20. I speak not this in way of Repteach; for we are not the Men that may upbraid one another for altering our Minds, when God teaches us Wisdom by His Providence; but when others see an Error, let not us continue in it.

Since I have collected and drawn up these Things, I see the Author of *The Compleat History of Witchcraft*, &c. hath printed the First Facts and Depositions that deceived these good People in *New England*, and hath stopt there, without giving any manner of Notice of the Mischief that follow'd, and the Sorrow they had for what they had done: And who can be able to give a rational Answer to such a Case, where the Fact is laid before him so partially? How certainly must our People fall into the same Follies, if their Minds are poisoned with such false History, and no one troubles himself to answer them, and let the Truth be seen. I hope therefore ingenious Men will not only justify me with respect to the Pains that I have taken in this Subject, but will take part in such Labours as are necessary to dectroy such ill Books, and prevent the Mischief they must necessarily do; if suffered to pass as true History unanswer'd.

C H A P. VI.

The pretended Witchcrafts at Mohra in
S W E D E N.

Adv. **L**ET us leave this Case of *New England*. You see they are sensible of their Error, and are much to be commended for their honest Confession of it. Few have had Virtue enough to do what they have done, for preventing the ill Effect of their Example; and since we learn Truth and Wisdom from their Mistake, we ought not to reproach them for it. But what do you think of the Witchcrafts at *Mohra* in *Sweden*? The Narrative of their Case is said to be taken out of the Records of the Court soon after the Time, and is since translated out of *High Dutch* by Dr. *Horneck*, and is printed at the End of Mr. *Glanvil*, and Dr. *More's* Relations of Witches and Spirits. There were condemned at that one Time of Judgment, no longer since than 1670, Fourscore and five Persons, fifteen of which were Children; and most, if not all of them, were burnt and executed. There were besides, Six and thirty Children that ran the Gantlet, and Twenty were whipt on the Hands at the Church-door every *Sunday* for Three Weeks together. Now what Judgment will you make of this? Was this a Flame kindled by credulous Men? Were there only some odd Diseases amongst the Children; and did superstitious Principles and Prosecutions blow it up into such a sad Calamity? In a word, Do you think, this Case was like that in *New England*.

Clerg. I make not the least Question but it was; and tho' it be a great Disadvantage to answer where one hath little or no Account of the Fact, except that short

short Pamphlet that was written on purpose to support its Belief, and therefore would leave out such things as would help to detect it; yet it confutes itself, for I think it hath as broad Signs of a mistaken, but cruel Superstition, as any that is extant.

And first, you know, the Foundation that I ground upon is, That these supposed Witchcrafts are much owing to false Principles, and imprudent Prosecutions. And just so it was here; for this Power of carrying away Children, for which these poor People died, both began and ended with the Accusations. For observe, *Page 8.* these Witches confess that till of late, till that Year and the last, they had little or no Power of carrying them away. This shows, that their imaginary Power began with the Prosecution; for the King's Commissioners sat in *August 1.* and the Accusation must have been carrying on that Piece of the Year before it, and some part of the last, before it would come so high as a Royal Visitation; and just so long, they say, they had had their great Power. And it ended also with it, for these Judges did not go on accusing and burning more; I have heard, for the same Reason for which they stopped in *New England*, because it came to the Wealthy, and because they could see no End of Executions. And therefore they did stay their Hands; and five Years after, 1715, I find the very Bruit of these Witchcrafts was over, and the Place was in Peace. See a Letter from *Sweden* to *Bekker*, in the Fourth Volume of his *World bewitched*, *Ch. 29. §. 11.* Now from hence I argue, that as this mighty Power began and ended with the Prosecution, so it owed its very *Being* to it. They had had no such Flame, if their own Superstition had not kindled it.

Then observe, *2dly*, There were Three hundred Children said to be carried away every Night out of one Town to *Blockula*. The Children said, they were

were sure they were there in Body ; for the Devil fed them at the Door, while the Witches sat down with him at the Table. And yet there is not Mention of one single Witness to prove, that any one Child was ever wanting out of its Father's House or Bed ; nay, one Clergyman sat up and watched, and showed his Wife the Child in Bed all Night ; only about Twelve a-Clock the Child groaned and shivered. Is it not plain, then, that the People had frighten'd their Children with so many Tales, that they could not sleep without dreaming of the Devil ; and then made the poor Women of the Town confess what the Children said of them.

3dly, Observe the monstrous Absurdity of these supposed Facts ; for I think they make the coarsest Story that ever I met with. These Women and Children, they say, rode to *Blockula* upon Men ; and those Men when they came there, were reared against the Wall asleep. Then again, they rode upon Posts, or upon Goats with Spits stuck into their Backsides. They flew thorough Chimnies and Windows, without breaking either Brick or Glass. When they were there, they lay with the Devil, and had Sons and Daughters ; and those Children again were married, and brought forth Toads and Serpents. (Here are Children and their Issue in a Night). Then they build Houses, and the Walls fall upon them, and make them black and blue. They are beaten and abused, and laughed at ; and yet when they thought the Devil had been dead, they made great Lamentation. Now, Mr. *Advocate*, either these Things are real, or else they are Dreams. If you would have me think there is any Reality, tell me why I must deny the Tales of the *Golden Legend*, and yet receive these ? I love to have a Reason for what I do, and if you would not have me swallow all the Lies that are told me, give
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me a Reason why I may deny any, and yet believe these? But if you chuse to say they are Dreams and Representations, tell me what Reason you have for hanging and burning poor People, for dreaming they do that which you are sure they do not do. But that you may be sure that they were mere Dreams, or rather feigned, extorted Lies, which some told, and the rest assented to, pray read the last Leaf of that Narrative. It is said there, *That at that very time, while they were in Court before the Commissioners, the Devil appeared to them very terrible, with Claws on his Hands and Feet, and with Horns on his Head, and a long Tail behind, and shewed to them a Pit burning with a Hand put out; but the Devil did thrust the Person down again with an Iron Fork.* Now the Question I would ask you is, Whether there was really then a fiery Pit, a Person burning, and thrust down with an Iron Fork? Or was it a feigned Thing, or a false Delusion?

Adv. To be sure there was no burning Lake in the Place before them; and therefore it must be a false Delusion.

Clerg. Why then do you believe such a real Place as *Blackula*, any more than a real Fire before you? When you see them deceived, and deceiving, or else belying themselves, before the Faces of their Judges; why should you not suppose in their Favour, that they are as much mistaken, when they charge themselves with flying through Walls, riding upon Men, denying God, contracting with the Devil, having Sons and Daughters by him, and building Houses, and the rest of that Stuff. (And if their Compacts, and Sacraments, and Feasts be mere Dreams, What have they to answer for, that made Fourscore Fires of human Bodies, because the poor Wretches dreamed they did what they did not do. Such Stories will not help us to triumph over

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Sadducees, but make more *Sadducees* than there are already.

But there is one Part of their Confession, that I think is more extraordinary than these. They say they have two Spirits called *Carryars*; one like a Cat, the other like a *Raven*; and these fetch them home *Butter*, and *Cheese*, and *Bacon*, and all sorts of *Seeds* and *Milk*. Now, to pass by the rest, pray tell me, Mr. *Advocate*, how this Cat and Raven brought home Milk? A Cat or Raven could not well carry a Pale or Pitcher for their Milk, Which way then could they bring it home? I can devise no way, unless they drank it first, and then spewed it up again for the Witches to drink after them. And I think the 15th Page intimates, that it was this way; for there it is said, *That these Carryers sometimes fill themselves so full, that they spew by the way; which spewing is found in several Gardens where Colworts grow, and not far from the Houses of those Witches, and is called Butter of Witches.* Now I would be glad, if I could find a way of representing the Folly of this, without reflecting upon the *Swedish* Commissioners, or Dr. *Horneck*, who translated their Book; but I know no way of doing it; for it is as plain as the Day, That such Froth in Meadows and Gardens is not from *Witches* and *Spirits* spewing, but from *Grashoppers*, and other little *Insects*, that hatch their young ones sometimes in Cottons, and sometimes in Froths, and sometimes in bended Leaves, drawn over with a curious Covering as fine as Lawn; and when I see *Swedish* Judges, and Dr. *Horneck* after them, learn from the Rabble to call it *Witches Butter*, and hang and burn their Neighbours from such Evidence; I cannot but stand amazed, and am sorry so good a Man as Dr. *Horneck*, was so far overseen as to translate such a dangerous History for our People to learn from. I make no great Que-

tion, but now they have his Authority, the next time that they set upon finding Witches, they will add this Sign of *Witches Butter*, to the others that they have of *Scratching*, and *Watching*, and *Walking*, and *Weighing*, and *Swimming*, and *Searching*; for they are much of a piece, and fit to go together; but none of them proceed from the Preserver of Men; they come of Evil, and are Inventions of the Destroyer.

Adv. They were not these Circumstances, but their own Confessions, that were the Ground of their Condemnation.

Clerg. Confessio rei impossibilis non est Confessio sane mentis. A Confession of any thing that is impossible or absurd, is not the Confession of a sound Mind. That will always be an inviolable Rule with all wise Judges; but it was altogether forgotten in this Case before us.

Then there was too much Art and Persuasion used to draw these miserable Creatures to confess. In *Pag. 5.* of the Narrative, it is said, *The Commissioners examined the Witches, but could not bring them to any Confession, all continuing stedfast in their Denials.* *Bekker*, who quotes from the same *High Dutch Narrative* that *Dr. Horneck* translated, expresses it, *Ils nioient presq; tout avec une grande opiniatrete, Et non obstant qu' on les y Contraignist.* That they almost all denied with great Obstinacy, tho' they were hard press'd. Now some Men, if they had been Commissioners, would not have pressed them so hard, to confess such absurd Things, when they had assured them, that they neither did, nor could do them. Some Commissioners would have acquiesced, and pitied the poor Creatures, and have chidden their credulous Accusers; but these Commissioners had other Notions, and therefore urged them farther, and extorted Confessions. Now how can one chuse but think, that these Fourscore were just like the Fifty Confessions in *New England*? They confessed, be-
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cause they were hard pressed, and could not be at rest; and, perhaps, because they hoped the Judges would have been more merciful, than to burn so very many without good Cause. And if instead of burning, they had pardoned them in *Sweden*, as they did in *New England*, these would have gone off from their Confessions as easily as those did.

C H A P. VII.

The Witches of Warbois.

Adv. **L**ET us return home again to Facts amongst our selves. The Witches of *Warbois* are well known; Three of them, Old *Samuel* and his Wife, and *Agnes Samuel*, their Daughter, were condemned at *Huntington*, by Mr. Justice *Fenner*, April the 4th 1593, for bewitching (as was suppos'd) Five of Mr. *Throgmorton's* Children, Seven Servants, the Lady *Cromwell*, and the Goaler's Man, &c. The Father and Daughter indeed maintain'd their Innocence to the last; but the old Woman confess'd, as appears by the *Narrative* printed the same Year.

That which makes this Execution more remarkable is, That Sir *Samuel Cromwell*, Husband of the aforesaid Lady *Cromwell*, having the Goods of these People, to the Value of Forty Pounds escheated to him as Lord of the Manor, gave the said Forty Pounds to the Mayor and Aldermen of *Huntington*, for a Rent-Charge of Forty Shillings Yearly, to be paid out of their Town-Lands, for an Annual *Lecture* upon the Subject of *Witchcraft*, to be preach'd at their Town every *Lady-Day*, by a *Dollar* or *Batchelor* of Divinity.

of *Queen's College in Cambridge*. This Lecture is continued to this Day; and I desire to know, what you have to say against that Fact.

Clerg. I make no question, but that *Learned Body* hath taken Care to have that Lecture preached by such grave, judicious Persons, as would teach the People safe Notions about Witchcraft, and discourage them from imitating any thing that was amiss in that Prosecution. And as for the Donation, there is no doubt, but that Superstition makes as large Offerings as true Religion; and that many Gifts have been given to support the Credit of doubtful Actions: And therefore I will pass over the *Lecture*, and consider the *Fact*.

And, 1. It ought to be observ'd, that this Prosecution was not grounded upon any previous Acts of Sorcery, that these People had been taken in; but upon Experiments and Charms, which the Prosecutors compelled them to use, and tried upon them.

Then the Beginning of it is such as makes the whole thing very deservedly suspected. One of the Daughters had Fits, and was ill; but there were no Signs or Thoughts of Witchcraft, till this old Mother *Samuel* living near them, came in to see her, and sat in the Chimney-Corner with a black knit Cap on her Head; and when the Child in her Fit saw her, she said, she look'd like an old *Witch*; and from that Time took a Fancy that she had bewitch'd her. After that the other Children had the same Fears and Fancies, and Fits like hers; and nothing is more common, than for Children to take such Frights from one another.

After this the Lady *Cromwell*, to whose Husband these *Samuels* were Tenants, came to Mr. *Throgmorton's* House. She sent for the old Woman, and call'd her Witch, and abused her, and pulled off her *Kercher*, and cut off some of her Hair, and gave it to Mrs.

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Throgmorton to burn for a Charm. At Night this Lady, as was very likely she would after such an ill Day's Work, dreamt of Mother *Samuel* and a Cat, and fell into Fits; and about a Year and a Quarter after died. And if her Death was really occasioned by the Fits that began then, I can only count it a just Consequence of her own Sin, and Folly, and Superstition.

It is said in that Narrative, that there were Nine Spirits that belong'd to these People, and called Mother *Samuel* their old Dame. Two of their Names I have forgot, but the other Seven were, *Pluck*, *Hardname*, *Catch*, Three *Smac*'s that were Cousins, and *Blew*. The Children seem'd to talk with these Spirits in their Fits. The Standers-by neither saw any Shape, nor heard any Voice, but only understood what the Spirits said by the Children's Answers, and by what the Children told them afterward. I will give you a Specimen of one, which you may find in the Narrative, page 64. The Dialogue was between one of the *Smac*'s, and Mrs. *Joan*, the eldest Daughter of Mr. *Throgmorton*, about the Age of Sixteen or Seventeen Years; and, as the Thoughts of young Women about that Age, run upon Love and Courtship, she thought *Smac* was in Love with her, and sought to win her Favour, and taught her Charms, and sought for her, and promised to bring his Old Dame either to Confession or Confusion. But see the Dialogue itself, as it is printed in the Narrative.

" From whence come you, Mr. *Smac*, and what
 " News do you bring? The Spirit answered, that he
 " came from Fighting. From Fighting, said she,
 " with whom I pray you? The Spirit answered, with
 " *Pluck*. Where did you fight, I pray, said she?
 " The Spirit answered, In his old Dame's Bakehouse,
 " which is an old House standing in Mother *Samuel*'s
 " Yard, and they fought with great *Cowlstaves* this
 " last

"last Night. And who got the Mastery, I pray you;
 "said she? He answered, that he broke *Pluck's*
 "Head. Said she, I would that he had broke your
 "Neck also. Saith the Spirit, Is that all the Thanks
 "that I shall have for my Labour? Why, saith
 "she, do you look for Thanks at my Hand? I would
 "you were all hang'd up one against another, and
 "Dame and all, for you are all naught; but it is no
 "matter, said she, I do not well to curse you; for
 "God, I trust, will defend me from you all. So he
 "departed, and bad her Farewell.

Soon after she sees *Pluck* come in with his Head
 hanging down, and he told her again of the Battel,
 and how his Head was broke. When he was gone,
Catch, she said, came in limping with a broken Leg.
 And after him *Blew* brought his Arm in a String;
 but they threatned, that when they should be well,
 they would join together, and be revenged of *Smac*.
 Next Time that *Smac* came, she told him of their
 Design; but he set them light. He bragg'd, that he
 could beat two of them himself; and his Cousin
Smac would be of his side. See these latter Dia-
 logues at large, *pag.* 65, 66. And I think I may
 venture to say, that this is as ridiculous as any of the
Popish Legends. But when Courts of Justice will give
 Ear to the Visions of sickly Girls, they must expect
 such Trash.

Adv. But the old Woman confess'd.

Clerg. She did so; but I pray take Notice, how
 her Confession was drawn from her. For about two
 Years after the first Accusation, she maintain'd her
 Innocence stoutly, and said, they were wanton Chil-
 dren. But by long ill usage, her Husband on one
 side swearing at and beating her, and on the other
 side Mr. *Throgmorton*, and the Children scratching,
 and trying unfair Tricks, and keeping her from her

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own Home amongst his Children, (for contrary to all other Cases, her Presence was their Preservative) I reckon her Health was so impair'd, that one Night she was vapour'd to that degree, that they thought the Devil was in her.

Then observe how very foully they drew her Confession from her, p. 44. "*The Children with Tears begg'd, that she would confess. They said they should be well, if she confess'd, and they would forgive her from the Bottom of their Hearts; and besides that, they would intreat their Friends and their Parents, so much as in them lay, clearly to forgive and forget all that was past.*" --- Still this would not do. She would not confess, she said, what was not true. But Mr. *Throgmorton* prevailed with her to charge the Spirit in the Name of God, that they might have no more Fits. She yielded to that, and then the Children would grow well. This surpriz'd the poor Woman, and, very likely, made her believe, that all had really proceeded from her ill Tongue; and having been told so often, that if she would but confess, all would be well, and they forgive her, she cried and confess'd; but in a Day or two, she denied all again. Then Mr. *Throgmorton* was angry, and threatned to carry her before the Bishop to *Bugden*. And upon Condition that she might not be carried thither, she promised to confess again, provided it might be to Mr. *Throgmorton* alone; but he secretly plac'd People under the Window, to hear what she said; and by this Threatning, Promise, and Contrivance, he gained a Second Confession.

About this Time, the Spirits, as they said, taught them, but, in Truth, their own Folly led them to use a Charm to try them by; and tho' it was a desperate Snare to their own Lives, Mr. *Throgmorton* had that Power, that they made the poor Woman say it a hundred Times over. *I charge thee, thou Devil, as I love thee, and have Authority over thee, and am a Witch,*

Witch, and guilty of this Matter, that thou suffer this Child to be well at present. Upon the saying this, the Children would come out of their Fits; but this ought to have been of no Moment against the Persons; for the *Writer* of the *Narrative* owns, that the Children would come out of their Fits at many other silly Experiments; as carrying them abroad, or into the Church-yard, or even turning their Faces one way rather than another. In Probability they could either put themselves into their Fits, or come out when they would. And therefore it is observable, that, when any Times were set, that they should be free from their Fits till that Day, it was excepted, *unless Strangers came.* And if any Strangers did happen to come, then they never fail'd to have them. I think it appears sufficiently plain by that, both that the Children could manage their own Fits, and also took great Pleasure in making Strangers wonder.

Then this Matter happen'd very unfortunately to be tried before a Judge that was not experienced in these Matters. See but this one Passage at the Tryal of the old Man. He had made no Confession, but declar'd his Innocence, and yet the Judge told him. ---- "That if he would not speak the Words of the Charm, the Court would hold him guilty of the Crimes he was accused of; and so at length with much ado, the said *Samuel* with a loud Voice said in the hearing of all present. --- *As I am a Witch and did consent to the Death of the Lady Cromwell, so I charge thee Devil, to suffer Mrs. Jane to come out of her Fits at this present.* ---- Upon this she came out of her Fit. Then the Judge said, you see all, she is now well, but not by the Musick of *David's Harp, &c.*

Upon these and such like Evidences they were all Three condemned. The old Woman, in hope to prevent Execution, pleaded, that she was with Child.

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At that, the Court burst into Laughter, for she was near Fourſcore; and the ridiculous old Woman laugh'd as faſt as they, ſo careleſs was ſhe grown of her Life. The Daughter ſeems to have been a young Woman of more than uſual Virtue. The greateſt Matter that they could ſay againſt her, that I remember, was, that when they firſt came to apprehend her, ſhe hid her ſelf: And it was no wonder that ſhe was unwilling to come into their Hands, when ſhe knew by what ways they had inveigled her Mother to Confefſion. But they pulled her out of her hiding Place, and made her ſay the ſame Charms, as her Mother had ſaid before; but notwithstanding the Children's coming out of their Fits at her ſaying of it, ſhe ſtoutly maintained her Innocence from firſt to laſt; and at the Time of her Tryal ſhe ſhew'd a Piece of Virtue and Courage that many other would not; for ſome that ſtood by her, pitying her hard Caſe, perſwaded her to plead that ſhe was with Child: But ſhe ſaid, *No, ſhe never would do it; for it ſhould never be ſaid ſhe was both a Witch and a Whore.* The old Woman alſo clear'd her, and ſaid what ſhe could to have ſaved her, but they could neglect that Part of her Evidence as the Words of a lying brainſick old Woman. And it ſeems to me, that from the Time that they intangled her with their Charms, and made her believe the Spirits obeyed her Words, ſhe was not of a ſound Mind; and one Night, about that Time, ſhe was overcome with Vapours and frightful Dreams, that it was thought, that ſhe had as much of the Devil in her as the Children: And which was a manifeſt Sign of Vapours, her Belly was huffed up as big as a little Loaf. The Author of the Narrative indeed ſuppoſes, that it was then, that the Devil got her with Child: But I think it is beyond Queſtion, both that he was a weak credulous Man for ſuppoſing ſuch a Thing, and that ſhe was really

ally oppress'd with Vapours; for the swelling and moving of the Belly is one of the most constant Signs of them.

And therefore, I do not doubt, but I may close this Case with the Judgment of Dr. *Harsnet*, afterwards Archbishop of *Tork*, who enquired narrowly into Cases of this Nature, and wrote while the Thing was fresh, and he calls the Narrative of these Witches of *Warbois*, a ridiculous Book, and the Witchcraft only supposed. See the 93^d Page of his Detection of the fraudulent Practices of Mr. *Darrel*. Speaking in that of *Somers* the famous Counterfeit, that Mr. *Darrel* was thought to have dispossest'd, he saith, "Moreover he had heard and read some Part of a very ridiculous Book, concerning one Mr. *Throgmorton's* Children, (supposed to have been bewitch'd by a Woman of *Warbois*.) whereby he saith, that he, *i. e.* *Somers*, confessed, that he learn'd some new Points, and was not ignorant, as fit Occasion served, to ascribe what he list to Witches.

And the Narrative of this Case also is this Year reprinted at large in the forementioned compleat History of Witchcraft, &c. And as our common People are of themselves too forward in receiving such superstitious Notions, tho' they tend directly to the shedding Blood, I hope all good Men will agree with me, in thinking, that the more Infection is scatter'd abroad amongst the People by ill Authors and covetous Booksellers, the more need is there of proper Assistances to help weak Minds, in judging of such dark, yet strong and bloody Delusions,

C H A P. VIII.

The Tryal before my Lord Chief Baron
H A L E.

Jur. **P**RAY let me put one Case more to you, it is that of *Amy Duny* and *Rose Cullender*, try'd and condemned by our late excellent Lord Chief Baron *Hale*. That one Case weighs more with me than all the rest. If you can give a fair Answer to that, it will make me wonderfully cautious in this Matter.

Cler. I have as true an Honour and Reverence for that great and good Man as you have; but we must not so far forget the common Frailty of our human Nature, as to think it strange for a great Man to be in one Error. And since an Account of the Tryal of those Two poor Women was printed in his Lordship's Life-time, for an Appeal to the World, I will take the Liberty to make some Remarks upon it.

In the first Place, it seems to me, that there are several Signs of a great Zeal and Eagerness in the Prosecutors. They laid 13 several Indictments against them. By that means they gave in Evidence of Things that had been said and done long before, at distant Times and Places; and when they were laid together they supported one another, and made a greater Appearance of Guilt, than they had at the several Times when they were done.

Notwithstanding this, consider how very few Things they could prove, that were real Facts of the supposed Witches doing. One single Witness, *Dorothy Durent*, confessed of herself, that which was a more criminal Act of *Sorcery*, than all that they could prove against

againſt the other two. For of Facts, of their doing, I ſee little beſides giving a Child an empty Breſt Seven Years before to quiet it, and giving another a little Water, which is uſually done in Vapours; and by a Conſtruction that ſeems very unaccountable, they would make thoſe innocent Actions to be employing of Spirits, and working by the Devil; but the ſaid *Dorothy Durent*, having been with a Witch-Doctor, acknowledges upon Oath, that by his Advice, ſhe hang'd up her Child's Blanket in the Chimney, found a Toad in it at Night, had put it into the Fire, and held it there tho' it made a great and horrible Noiſe, and flaſht like Gunpowder, and went off like a Piſtol, and then became inviſible, and that by this the Priſoner was ſcorch'd and burn'd lamentably.

Now I own I do not believe this Witneſs; for ſhe muſt be a ſilly looſe Woman or ſhe would not have gone to the Witch-Doctor. Then her Teſtimony is not rational: She ſaith, ſhe believed her a Witch, and yet left her Child to be tended by her. She makes the Priſoner's giving the Child her empty Breſt, to be both an uſual Way to quiet a Child, and yet be alſo an Act of Witchcraft. She ſaith, the Priſoner was very much ſcorcht and burnt with Fire; and yet no Scars or Signs of burning were ſhewn, tho' Fire-Scars, where real, do not ſoon wear out; and therefore I believe ſhe was a lying old Woman. But ſuppoſe it literally true as ſhe ſaith, and what follows? Why the only ſure Concluſion is, that ſhe charged herſelf with real Sorcery in all its ſeveral Steps and Gradations. She firſt departed from God by forſaking his Way of Prayer and natural Means, and leaving the Event to his Providence. She employed the Devil by the Uſe of a Charm, which ſhe knew could have no Effect without the Devil's Help. After, ſhe found a Toad in the Child's Blanket, which could not get into it in the Chimney but by the ſame Power. As Witches uſe to roaſt
the

the Representation of the Party to be afflicted, so she burnt the Toad, and if there be any Truth in her Words, afflicted this *Rose Cullender* the Prisoner by that Act of hers. And what Judgment can be made of this Matter? Why first, take it in the hardest Sense against the Prisoner, and imagine, that by some prior Acts of Sorcery she had made herself subject to this Power of the Devil, yet both are guilty within the Statute, and are but Two Witches trying to persecute one another.

Olaus magnus, and the Jesuit *Delrio*, and *Shefferrius*, and others that are deep in the Belief of these dark Notions, give us Relations of eminent Magicians that had great Contests with one another, and used Charm against Charm, and Spirit against Spirit, till the less potent Conjuror was subdued or killed by the more powerful. And therefore, if we suppose Sorcery in this Case before us, we have but Witch against Witch, both employing Spirits, and therefore both to be punish'd, for the Law is not partial, but punishes all equal Facts wherever it finds them. Our Statute forbids all Manner of Use and Exercise of any Sorcery or Charm for employing Spirits, and punishing the guilty Person with Death if they do Harm to Man or Beast, and with Imprisonment and Pillory tho' their Charms have no effect. And therefore as upon this first Supposition they both stand Guilty, they are both in Danger according as they shall meet with Judges and Juries that will be partial or impartial in the Execution of that Statute.

But this is the hardest Sense that can be put upon the Prisoner's Case, and the true State of it is much better on her Side. For here are Charms and Sorcery on one hand and nothing on the other. For this *Rose Cullender*, at the Time when this Sorcery was used against her, was unconvicted, unaccused, under the Protection of the Law, and, I doubt not,

was an innocent Woman: For her being afflicted by this Witnesses Sorcery was no Proof of her Guilt ev'n tho' the Fact was true; for we have a Thousand Stories which teach us, that innocent Persons may be afflicted, ev'n sucking Children in their Mothers Arms.

Jur. If your way of arguing be right, our common Practice hath been sadly wrong and partial; for a great many People make such like Things their usual Trade; and I believe there are few Discoveries without it. But do you think your Argument will abide the Test: For this Witness did not hang up the Blanket in the Chimney with design to make herself a Witch, but only to discover one that she suspected.

Cler. But how, and by whom, and by what did she try to make the Discovery? She tried to discover by a Charm and Sorcery; for the Blanket in the Chimney was not a common Act, but designed for a Spell or Call to a Spirit: And therefore she tried to discover the Witch by employing the Devil to afflict another, and by that to let her know, whether that other was a Witch. And is not this a hopeful Evidence and fit to be laid before a Christian Court of Justice? Had this wise Witness another Charm to cure the Devil of his double Dealings, and hold him so fast by the Ears, that he should only have Power to burn *Rose Cullender*, but not to deceive her self by any juggling Delusion? This doth not appear very evident. But as it is plain, that she used a Charm and Sorcery, and tried to employ a Spirit; it is as plain, that at least she should have been set in the Pillory as part of the Punishment that the Act of Parliament appoints for those evil Practices.

If this Construction of the Statute had been turned upon this first Witness, I doubt not but it would have made the rest more careful in their following Testimonies

Testimonies; but as the Tryal went forward, I shall take Leave to proceed in its Examination.

Mr. Pacy, the next Witness, depos'd, that *Amy Dany*; and *Edmund Durent* depos'd, that *Rose Culender* came to their Houses to have bought *Herrings*; and being denied, they went away discontented and murmuring. And had they not very just Reason to find fault, when they whose Employment it was to sell such things, denied them Meat for their Money? For if others should be so distrustful of God, and unjust, and superstitious, they must of Necessity have perished for want of Food. And if it be really true, that the Devil gets an Advantage at such a Time to do Mischief to their Children or Cattel, I ask you, or any Man to tell me, how that proves Witchcraft in the Person suspected? It hath a great Appearance of a Divine Providence and Permission, justly punishing ill usage of the Poor, and Superstition; but it is no Proof, that the poor Women were Witches; for all that they did was, complaining, where they had the highest Reason in the World to find fault. And I may add farther, that if we do allow such a Case to be a sufficient Proof of Witchcraft, unless God interposes by Miracle to prevent it, we give the Devil Opportunity of making any of us suffer as Witches or Wizzards, whenever we fall out with our Neighbours; for if he, by the easy Use of his natural Skill, doth an Ill-turn at such a Time, we must be thought guilty of employing him to do it.

Adv. Against *Amy Dany* it is sworn, that she said once, *That the Devil would not let her rest till she were reveng'd on Cornelius Sandwell's Wife.*

Clerg. This I reckon a Saying misunderstood, and perverted. For what had she done, or what did she ever do against that Woman? She had told her,

her, that if she did not fetch home her Goose, they would be destroyed; and in a few Days it proved so. Then being a Tenant to her Husband, she told him, (as this Woman saith) that if he did not take Care of such a Chimney in her House, it would fall; and he took no Care, and it did fall, though a new one. And they went Seven or Eight Years backward for such trifling Stories, that were nothing but good Advice, of which they would make very wicked Use. Then this same zealous Woman added, That a Brother of hers had sent her a Firkin of Fish for a Present; but when she went to fetch it, the Seamen told her, that they believed the Devil was in it; for it leap'd into the Sea, and was gone. This I count to be only a Banter of the Seamen; and since none of the Seamen that had seen it, were there to give it upon Oath, but only this silly Woman swore that they told her so; I doubt not but they had eaten her Fish, and then laugh'd at her for being contented with such an Answer. Carriers would have a fine Time, if others would be satisfy'd as easily; but in Testimonies against Witches there is nothing too trifling.

Then pray observe *John Soam's* Evidence, and learn by that, whether I have spoken this last Word without Reason. He deposed, That he had Three Carts to carry Corn. One of them wrench'd *Amy Dunsy's* House, upon which she came out in a Rage, and threatned. He doth not tell what terrible Words she used; and therefore we may believe, he called *Scolding* Threatning; and being she had a real Damage, *Scolding* could be no mighty Fault in her. But he says, that Cart was overturn'd twice or thrice that Day. And I ask, Is it not likely, there was either a jadish Horse, or a silly Driver that belong'd to that Cart? For before the poor
Woman

Woman had spoken to them, that Cart could not keep the Road, but ran against her House. And without any Witchcraft, Might not the same jadish Horse or bad Driver make it go wrong afterward as well as before? But this Witness adds, that that Cart was set fast in a Gate-head, though it did not touch the Posts, that they could perceive. But if it did not touch the Posts, What made them cut the Post down? Will cutting down a Post that is not touch'd, dissolve a Charm? But they make themselves ridiculous, that they might lay Blame upon the poor Woman. Then farther, this same Witness swears, that at the last Load at Nighr, the Men were weary, and could not unload that Cart. But in a Case of Blood, would this bold Man venture to take his Oath, that after the Harvest-Labour of a long Summer's Day, Men could not be weary without Witchcraft? Or, Might they not say, they were more weary than they were, because they had a mind to leave off, perhaps, for some other Reason that he knew not of? And if a Man's Nose bleed in Harvest, Might not Heat and Labour cause that without a Devil? And that this Cart was not bewitch'd, they might more rationally have concluded from this, That the next Morning, when the Men had a Mind to it, that Cart was unloaded as easily as the other.

Adv. Is it not plain, that *Amy Duny* foretold the Children's Fits, with that odd Circumstance, that their Mouths should be so clos'd, that they should take their Breath through Taps? Could she have foreseen the very Circumstance of *Taps*, if the Devil had not been her Informer?

Clerg. By that one Particular, you may see so much wrong and imprudent Management of the Children, as may justly incline you to give the less Credit to all the rest. And, first, Hear the Words

of this poor Woman. She was set in the *Stocks* by Mr. *Pacy*, though the *Stocks* is not the legal Punishment for Witchcraft. There the People came about her, and askt her the Reason of the Children's Illness, and charge her with it. She reply'd, *Mr. Pacy keeps a great Stir about his Child; but let him stay until he hath done as much by his Children, as I have done by mine.* Now take this without wresting her Words, and the Meaning must needs be: Why should Mr. *Pacy* make such a Wonder at his Child having Fits? My own Child hath been a great deal worse, and yet no body thought mine bewitch'd, much less that I bewitch'd it. Then they ask'd, How her Child had been? And she answer'd, That she had been fain to open her Child's Mouth with a Tap to give it Viſtuals. And the natural Consequence is, That if Mr. *Pacy's* should be as ill, he would have no more Reason to think it bewitch'd, than she had to think that hers was. Consider, Mr. *Advocate*, Whether any other Sense can fairly be put upon her Words, that were perverted into a Threatning.

Adv. But in two Days, one of the Children had such a Fit, that a Tap was actually put into the Mouth, that they might give her Breath to preserve Life; and soon after the other also.

Clerg. But who put those Taps into their Mouths? Did any invisible Agents, in a supernatural Way? Did *Amy Dany's* Imp stick them in, when no body else touch'd them? No, the People themselves put them in; and did it when they had no manner of need. For if their Mouths had been as fast closed as they would have us imagine, Breath through their Nostrils would have kept them from any harm. Or if they would needs have them breathe through their Mouths, Why did they do it by Taps, rather than by any thing else? Why not by a Quill, a Pipe,

Pipe, or any thing else that would have given Breath enough in a Fit, when perhaps very little Breath is wanted. Had the Devil laid all things out of the way save Taps? If not, What made them voluntarily chuse to lay the Children in such a ridiculous Posture with Taps sticking out of their Mouths, when they might either have put in any thing else; or have left them without any thing as safely? It seems very plain to me, That as before they had perverted the poor Woman's Words, they did, this to make an Appearance of fulfilling them. And when silly People saw two sick Children lye with Taps in their Mouths, they thought that was such a Miracle as plainly proved the Witchcrafts; tho' the Taps were only put into the Children's Mouths by their own selves, when there was no Occasion for doing it.

Adv. They might the more easily give Credit to things that were sworn out of Court, because they saw so much in Court before them. For in open Court my Lord Chief Baron had one of Mr. Pacy's Daughters hoodwinked, and tried by one of the supposed Witches, and the Child flew into a Rage at the Touch, tho' her Face was cover'd.

Clerk. I would answer this with all due Respect and Submission; but I think I have fully proved, that this is not a lawful Tryal; for if there be a Deyil in the Case, it is a giving him Opportunity to perform his known Work of false Accusation; or at least, it is a making use of his Testimony. But at this Time the Experiment fell out so as to clear the Prisoners; for when my Lord Chief Baron desir'd the Lord Cornwallis, Sir Edmund Bacon, and Mr. Serjeant Keeling, to try that Experiment in another Place, the Girl flew into the same Rage at the Touch of another Person: And therefore those Gentlemen came in and declar'd,

that they believ'd it a meer Imposture. One would have thought, that that should have put an effectual Stop to any farther proceeding upon such dark Probabilities: And it did for a good while; but at length Mr. Pacy, who should only have been Witness, turn'd *Advocate*; and said in more Words, but to this Purpose: That it was possible that the Afflicted might be deceiv'd, if they tried them with a wrong Person; for he had observ'd, that they had their Understanding. And of all Things, I wonder how this happen'd to satisfy the Court; for it certainly makes against the Supposition of Witchcraft: For if they had their Understanding in their Fits, it was the more likely, that what they did was their own Act; and proceeded not from the Devil, who would not have been imposed upon by a False Person, but from their own Fears, and Fancies, or Designs.

Adv. Sir Thomas Brown of Norwich, the famous Physician of his Time, was in Court, and was desired by my Lord Chief Baron to give his Judgment in the Case: And he declared, That he was clearly of Opinion, that the Fits were natural, but heighten'd by the Devil, co-operating with the Malice of the Witches, at whose Instance he did the Villanies. And he added, That in Denmark there had been lately a great Discovery of Witches, who used the very same way of afflicting Persons, by conveying Pins into them.

Clerg. This Declaration of Sir Thomas Brown's, could not but much influence the Jury; and I count it turned back the Scale, that was otherwise inclining to the Favour of the accused Persons. And with Submission, I think it should not have been said: For this was a Case of Blood, and surely the King's Subjects ought not to lose their Lives upon the Credit of Books from Denmark. Besides, this was an

an Indictment upon a Crime, concerning which it is a very hard Question, Whether ever any one single Person was guilty of it, as it stood there charg'd. There were as many probable Signs of it in this Case, as had ever been in any; the Witnesses, the afflicted Parties, the Suppos'd Witches, and very much of the Fact, were all before them. The Eyes of all curious Persons were upon this famous Court, in hope of a Decision that might have put the Matter beyond Controversy; but instead of this, we meet with a vehement Prosecution, and a perplex'd Case. Some declare their Opinions one way, and some another. The Judge puts it off from himself as much as he can, and desires Sir Thomas Brown's Opinion, which very Request supposes much Difficulty and Uncertainty. Sir Thomas decides the Case, not with the Addition of any Argument, but the Authority of some Books from Denmark. Now this leaves us as far from Satisfaction as we were; for those Books from Denmark cannot be a sufficient Warrant for so great a Judgment. Perhaps these Tryals in Denmark were in a superstitious Time; and before a Judge that had not been us'd to those Cases. Perhaps afterward, when they had Time to consider what they had done, they might be as much concern'd as they were for such Mistakes in New-England. And if those Danish Witches were the Four that were burnt at Koge two Years before that Time, I must add, that the Case hath been answered since by Bekker; and tho' all the Notions in his Books are far from being right, yet as far as I can judge by his Abridgment of that Case, it seems to have been a very rash Prosecution, and an injudicious Sentence.

Adv. But what did my Lord Chief Baron add beside his Desire to Sir Thomas Brown to give his Judgment? And how came he to be satisfy'd so far as to condemn them?

Clerg. There was the *Speltre Evidence*, and *Pins*, and *Nails*; and if the *Witnesſes* ſpoke Truth, there was a Diabolical Interpoſition in ſome of the *Facts*; and this makes ſuch an Appearance of fixing the Guilt upon the Perſons accus'd, as few have ſeen thorough it, till they have had much Experience of its Miſchief; and ſeldom till they have found thoſe kind of Proofs uſed againſt their own Relations, or Perſons of the better Rank, whom they knew to be Innocent.

This made that great and good Man doubtful; but he was in ſuch Fears, and proceeded with ſuch Caution, that he would not ſo much as ſum up the Evidence, but left it to the *Jury*, with Prayers, *That the great God of Heaven would direct their Hearts in that weighty Matter.*

But Country People are wonderfully bent to make the moſt of all Stories of Witchcraft; and having Sir *Thomas Brown's* Declaration about *Denmark* for their Encouragement, in half an Hour they brought them in *Guilty* upon all the Thirteen ſeveral Indictments.

After this my Lord Chief Baron gave the Law its Courſe, and they were condemn'd, and died, declaring their Innocence. And for my part, I cannot but believe their dying Words, and the ſtrong Arguments of their ſide, rather than the Preſumptions and conjectural Proofs that there were againſt them. I am much of the ſame Mind with the Gentlemen and Serjeant *Keeling*, who was afterward Lord Chief Juſtice, and whoſe Judgment I cannot count inferior to Sir *Thomas Brown's*; and with the Alteration of a Word or two, I will conclude this Caſe with his Opinion, which he declared plainly in open Court. Said he, *Admitting that the Children were in truth bewitch'd*, (I would rather ſay, Admitting that there was an Interpoſition

tion of Invisible Agents); Yet it could never be applied to the Prisoners, upon the Imagination only of the Parties afflicted: For if that might be allow'd, no Person whatsoever could be in Safety; for, perhaps they might fancy another Person, who might be altogether innocent in such Matters.

Adv. After this Answer to the Depositions, upon which she was convicted, perhaps you will think it hard that I should add any following Arguments; for if the foregoing do not justify the Verdict, Facts which came after may be thought less proper; but immediately after the accused Parties were found guilty, the Three Children of Mr. Pacy were perfectly well of their Fits, and were restored to their Speech; and *Dorothy Durent*, who had gone three Years upon Crutches, was restored to the Use of her Limbs, laid her Crutches aside, and went home without them; and as at that Time this satisfy'd many that both Proceedings and Verdict had been just, Why may we not now make the same Conclusion?

Clerg. In Reply to this, I ask you, if it be really true that the Judgment of Law and Authority hath this supernatural Effect in this Case above all others, What was the Reason why the Effect was partial, and cured *only* some of the Afflicted; but not others? Why did *Susan Chandler* still look very thin and wan; and feel a Pricking like Pins in her Stomach? I ask you besides, Whether this Recovery of Persons after the Witches Conviction, shall be laid down as a Test that hath such Constancy in it, that you will abide by it in other Cases? I shall be glad to find one Maxim that you will keep to; for I intimated before, That one great Objection which I had against the common Scheme of Vulgar Witchcraft, was, because I could meet with no Rules of Probation that were scriptural, or rational, or natural,

ral, and steady; but I found all Things incoherent, confused, and in different Places; and under different Religions and Laws, perfectly contrary, and contradicting one another: But if you will lay this down as a surer and truer Test; I ask you, Whether you will abide by it; and if I allow you, that the afflicted Person's Recovery after Condemnation shall be taken for a fair Proof of the Guilt of the accused; Will you on the other hand allow, that their continuing to be afflicted shall be taken as a Proof of their Innocence? Will you *clear*, as well as *condemn* by this Maxim?

Adv. No, I doubt the Effects are not so regular and constant as to allow of that.

Clerg. And will you call that a fair Test, which will only hang when it hits, and not save when it misses? That is as hard upon the poor Creatures; as *Cross, I win; Pyle, you lose*: And yet that is the Measure that they have had meted to them. In this Tryal, *Amy Dunt* and *Rose Culender* were hang'd, because some of the afflicted Persons recover'd. *Jane Wenham's* Prosecutors in *Hertfordshire* would have had her hang'd, because both the afflicted Parties continued in a miserable Case, and even after Condemnation of the supposed Witch, were pursued by Cats with Faces in her Likeness. At *Mohra* in *Sweden*, the more Witches they hang'd, the more they had; and the Case was the same here in *Suffolk* in the Year 1644, 1645. In *New-England* the Afflicted would seem cured at the very Moment that the Magistrates had commanded the supposed Witches to be put into Chains; and yet their Pains and Fits never fail'd to return as often as they wanted them to carry on the Process, or accuse new Persons. When a Jury at *Salem*, upon the Thirtieth of *June* 1692, brought in their Verdict, That *Rebecca Nurse* was not Guilty, immediately all the Accusers made a hideous Outcry,

as

as if they were undone, and had Wrong done to them; And yet when that poor Woman was hang'd, by reason of the Juries regarding their Outcry, and changing their Verdict, those afflicted Accusers continued to have their Fits, and caused above Twenty more to be condemn'd after this *Rebecca Nurse*.

And here at *Bury*, if the Accusers had had any more Work to do, I doubt not but their Fits would have been with them whenever their own Minds and Imaginations thought them wanted. Not *Pins* and *Nails* it may be; those Symptoms never hapned in *Court*, or in *Bury*, but in other Places in the Country; but Fits and Crutches would have return'd, if they had been needful. But in this strange Place, so far from home, they had no more old Women to accuse, or be afraid of; besides, they had found their Victory very hard to be gain'd, and knew many worthy Gentlemen even then declar'd, that they believ'd them Impostors: And therefore they had had enough; and as their seeming to be well, prevented all farther Experiments, and secur'd their Victory, they turn'd their Minds, and exerted their Powers that way; and *Dorothy Darent* made shift to lay aside her Crutches, and walk without them: And I doubt not but she could have laid them aside sooner, if she had thought fit; for as she was a loose Woman, and began this Tragedy, by her pretending to go to the Devil to cure her Child, she was the leading Witness in it; and I have a strong Suspicion, that by this and her Crutches, she liv'd at Ease, and found Maintenance and Favour.

If I am mistaken in this Conjecture; and if it be true, that these People did not slander the Devil, but that the whole Tragedy was a Plot of his acting, it doth not make the Judgment against the Prisoners more sure to be right; for his afflicting, or not afflicting, must be Tests as deceitful as the
Father

Father of Lies can make them. See Mr. *Mather's* Experiments betwixt our *Common-Prayer-Book* and his Grandfather's *Milk for Babes*, in the *Cafe of New-England*, Chap. 5.

C H A P. IX.

RICHARD DUGDALE: *Or, The Impostor at Surey in Lancashire.*

Adv. **W**HAT do you say to the *Surey Dæmoniac*, which the Author of *The Compleat History of Witchcraft* hath printed the last in his Second Volume, with above Twenty Depositions, before two Justices of Peace, taken in the Year 1695?

Clerg. Why take this *Cafe* as this scandalous Author leaves it, with telling only one side, yet there is enough to shew the Wisdom of our Canon, and make us have a Care of being too forward in trying to cast out Devils. But this *Cafe* was well answer'd by Mr. *Zach. Taylor*, Minister of *Wigan*; and if this Author had been honest, and added the Discoveries that Mr. *Taylor* made, the Knavery of the Dæmoniac would have been plain. And as this Piece of History hath been famous with *Narrative*, and *Answer*, and *Reply*, and *Rejoinder* and *Refutation*; I will lay it briefly before you.

And we may consider it first in that View, which, tho' tried to be hid, yet is visible, even in this Author.

Here

Here is a young Man, about Twenty Years old, is said to have given his Soul to the Devil, that he might be the best *Dancer* in *Lancashire*; but instead of dancing in the way he hop'd to have done, he seems to be *possess'd*. He stands upon his Head, dances upon his Knees, and runs of all Four like a Dog, and barks. He seems sometimes extreme heavy, and at other times light; hath a Swelling run from the Calf of his Leg up to his Neck; he talks Shreads of *Latin*, ran into the Water, and told things at a Distance, and was thought to be possess'd with a merry, ludicrous Spirit.

His Father finding that the Clergy of our Church were not forward to believe him possess'd, or to meddle in the Case, applied himself to the Presbyterians; and their Ministers, with some Reproaches of ours, for being like the uncharitable Priest and *Levite* in the Gospel, would act the Part of the good *Samaritan*, and appointed Days of Fasting and Prayer for the young Man's Help, and continued them Weekly for a Year. Five or six of their Ministers were there at a Time, and all the Country flock'd in to see and hear them. At first they admired them; but after some Time, they began to make themselves merry with them, and both the Parents and young Man affronted them, and told them they did him no Good. The Ministers fell off by degrees, till there was but one that would come; and at last, at the End of the Year, that one left off also. And as they could not forbear making some Excuse, to cover the Shame of their Disappointment, they made the most disingenuous and silly one that could be. They gave it out, That they believed the Family of these *Dugdale's* to be Witches, and in Contract with the Devil; and that that had been the Cause why they had not been able to help them. They procur'd some of them to be search'd, that they might see if they had not Teats, or the Devil's

Devil's Marks, and they tried them by the Experiment of saying the Lord's Prayer. And if their Insinuations would have done it, they had set the Rabble upon them, and made them undergo the rest of their barbarous Tryals.

And let any one now consider what these *Dugdables* got by going to these Nonconformists for their Assistance? They applied themselves to them out of Respect, believing them to be powerful in such Cases; and after the failing of the Experiment, they are slandered themselves as Witches, and search'd, and put under ungodly Tryals. And who after this will either believe that this was a true Possession, or that *Presbyterians* are fitter than others to be sought to for their Help in such Cases.

Adv. But if this was the Conclusion of their Meetings, How come the Dissenters now to claim the Honour of the Cure? For these Depositions, which the Author of the *Compleat History of Witchcraft*, &c. hath reprinted, are to prove both the Reality of the Possession, and the Success of their Prayers. But how could they pretend to that, if their Publick Meetings ended as you say?

Clerg. Why that is a Difficulty that would have been hard to have been got over by us; but it seems it did not prove hard to them; for the Case as it followed, as I find by their other Books, was thus.

The pretended *Darmoniac* had some few Fits of his Disorder after they left him. Of his prophesying, or telling things at Distance, &c. I find nothing; but Fits he had; and some honest Gentlemen of the Church of England gave him some Money in Charity, that he might go to some sober Physician, and he went to one Dr. *Chew*; and never had a Fit after his Physick, tho' he had a severe one the Day before. But besides this, the Dissenters say, That *privately* they had continued to fast and pray for him; and Five Years after,

after, they gathered up the Depositions that this Author hath now reprinted, and pretend that their private Prayers cured the Man. And if they have Confidence to defend this in Print, and their Admirers will believe them, Who can hinder their Folly?

This lies visible to be seen from the Story even as the Dissenters themselves printed, and this unfair Author reprints it: But Mr. Taylor, in his *Surey Impostor*, and Defences of it, shews plainly the Damoniack's Knavery, and their Unfairness in gathering their Depositions.

He shews by other Depositions, that the Boy was given to such Tricks when he was at School. He discover'd, that his Sister whisper'd to him at a Hole in the Barn, where he us'd to pretend that he talk'd with a Spirit. And what more likely? For if the Spirit was within him, What occasion had he to go so often to that Hole to whisper? Besides he discover'd plainly, that some *Popish* Priests had the secret Management of him; and that the Damoniack, in his Fits, nam'd three that would be likely to cure him. Inasmuch that the Nonconformists themselves are forc'd to come off with this poor Pretence, "That the Devil had more mind to have let the *Popish* Priests have had the Credit of casting him out, because his Ends would be better serv'd by Popery than by them.

To make their Folly sufficiently evident to sensible Men, I will give you one Sample of the Dialogue these Dissenters held with the supposed Spirit. See *Surey Damoniack*, pag. 33. "What Satan! Is this the Dancing that *Richard* gave himself to thee for, &c.? Canst thou Dance no better, &c.? Ransack the old Records of all past Times and Places in thy Memory: Canst thou not there find out some way of Trampling? Pump thine Invention dry; Cannot that universal Seed-plot of subtle Wiles
" and

“ and Stratagems, spring up one new Method of Cutting Capers? Is this the Top of Skill and Pride, to shuffle Feet, and brandish Knees thus, and to trip like a Doe, and skip like a Squirrel? And wherein differs thy Leapings from the Hoppings of a Frog, or Bounces of a Goat, or Friskings of a Dog, or Gesticulations of a Monkey? And cannot a Palsy shake such a loose Leg as that? Dost thou not twirl like a Calf that hath the Turn, and twitch up thy Houghs just like a Springhault Tit?

What wonder was it that the Members of our Church laugh'd at them, and threatned to prosecute them, and that they grew weary and left off? But then to gather up incoherent Depositions from credulous People five Years after, and impure the Cure to their Prayers in private, is too gross an Imposition to pass upon any but their own deluded Followers.

And to all this I must add, that this *Richard Dugdale*, the supposed *Dæmoniac*, upon Examination, declared, that he believed he never had any evil Spirit in him.

This Author therefore of *The Compleat History*, &c. pass'd over these things, tho' they lay plain before him; but what he deserves for poisoning the Minds of Men with false Facts in such a high and tender Point, I leave to the Reader to make a Judgment.

C H A P. X.

The Case of Jane Wenham, in HERTFORDSHIRE.

Adv. **Y**OU needed not have been so severe upon the Dissenters in your last Case; for in the famous Tryal of *Jane Wenham of Waltham*, in the Year 1712, some of your own Clergy were as deep in these Notions, even as *Hopkins* himself, that hang'd Witches by Dozens.

Clerg. I am sorry I cannot say that the Case is otherwise, but since it is as it is, I hope it will make us learn from it, That it is not the Orthodoxy and Excellency of our Church in general, that will keep the Salt from losing it Savour in Particulars, but Wisdom and good Learning. *Papists* may trust to Authority, Promises of Infallibility, Succession of Orders without Breach or Interruption; and as they glory in being Catholick Priests, they may fancy they have nothing to do but to take Care to inform themselves rightly how such Doctrines stand at *Rome*; but in *England*, if we would keep ourselves free from such Superstitions, and have our Lips preserve Knowledge, we must take care to furnish our Minds with sound Knowledge of all sorts, that may help us in making a true Judgment of all Cases that may fall in our way: And as that is a thing of such Variety and Difficulty, as to require a long Life's Labour, I hope such an Accident as this that befell Clergymen, that are otherwise Men of Reputation, will increase our Diligence in our Studies of all kinds.

Adv. I shall forbear their Names, as you did ours; but they either did themselves, or suffered others that were about them, to scratch and tear her Face, and run Pins into her Flesh. They set the Bottle and Urine, and turn'd the Lord's-Prayer into a Charm. Notwithstanding the Experience of *New-England*, they trusted to the Spectre Evidence. They drave her to such Distraction, that by leading Questions, they drew from her what they call'd a Confession. They had her to Goal: The Witnesses swore to Vomiting Pins, &c. The Jury found her Guilty, the Judge condemn'd her, and those Clergymen wrote a Narrative of the Tryal, which was receiv'd and read with such Pleasure, that in a Month's Time it had a Fourth Edition.

Clerg. And yet the Tryal being before a Judge of Learning and Experience, he valu'd not those Tricks and Tryals; and tho' he was forc'd to condemn her, because a silly Jury would find her Guilty, he sav'd her Life. And that she might not afterward be torn to pieces in an ignorant Town, a sensible Gentleman, who will for ever be in Honour for what he did, Colonel *Plummer* of *Gilston* in the same County, took her into his Protection, plac'd her in a little House near his own, where she now lives soberly and inoffensively, and keeps her Church; and the whole Country is now fully convinc'd, that she was innocent, and that the Maid that was thought to be bewitch'd, was an idle Hussy, with Child at the Time, and was well as soon as her Sweetheart came and married her.

I will take Leave to add, That as I have had the Curiosity to see the good Woman herself, I have very great Assurance that she is a pious sober Woman. She is so far from being unable to say the *Lord's-Prayer*, that she would make me hear her say both *Lord's-Prayer* and *Creed*, and other very good Prayers beside; and she spake them with an undissembled Devotion, tho' with such little Errors of Expression, as those that cannot

cannot read are subject to. I verily believe, that there is no one that reads this, but may think in their own Minds, that such a Storm as she met with, might have fallen upon them, if it had been their Misfortune to have been poor, and to have met with such Accidents as she did, in such a barbarous Parish as she liv'd in.

If any of the Prosecutors think that I express this Case with too much Severity, before they find fault, I desire them to answer these Queries. I put them particularly to those of the Clergy who bore their Part in the Prosecution, and are still living; for the most vehement Writer, who press'd her most severely with his Pen, is gone into the other World before her.

1. What single Fact of *Sorcery* did this *Jane Wenham* do? What Charm did she use, or what Act of Witchcraft could you prove upon her? Laws are against evil Actions, that can be prov'd to be of the Person's doing; What single Fact that was against the Statute could you fix upon her?

I ask, 2dly, Did she so much as speak an imprudent Word, or do an immoral Action, that you could put into the Narrative of her Case? When she was denied a few Turnips, she laid them down very submissively. When she was call'd *Witch* and *Bitch*, she only took the proper Means for the Vindication of her good Name. When she saw this Storm coming upon her, she lock'd her self in her own House, and tried to keep out of your cruel Hands. When her Door was broken open, and you gave way to that barbarous Usage that she met with, she protested her Innocence, fell upon her Knees, and begg'd she might not go to Goal; and in her innocent Simplicity, would have let you swim her; and at her Tryal, she declar'd herself a clear Woman. This was her Behaviour, and what could any of us have done better, excepting in that

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Case where she comply'd with you too much, and offered to let you swim her.

3. When you used the meanest of Paganish and Popish Superstitions; when you scratch'd and tangled, and ran Pins into her Flesh, and used that ridiculous Tryal of the Bottle and Urine; Who did you consult? And from whom did you expect your Answers? Who was your Father, and into whose Hands did you put your selves? And if the true Sense of the Statute had been turn'd upon you, Which way would you have defended yourselves?

4. Durst you have used her in this manner, if she had been rich; and doth not her Poverty increase, rather than lessen your Guilt in what you did?

And therefore, instead of closing your Book with a *Liberavimus Animas Nostros*, and reflecting upon the Court, I ask you, *5thly*, Whether you have not more Reason to give God Thanks, that you met with a wise Judge, and a sensible Gentleman, who kept you from shedding innocent Blood, and reviving the meanest and cruellest of all Superstitions amongst us?

That you may see what ill Effect such Notions would have, and what Disgrace they would bring upon our Nation, if they were again to prevail, I will give you an Instance of the Opinion which the Poor Indians in America had of the Independent English in New-England, upon account of their Notions in this Respect. It seems in *Saco-Fort*, the French came after the English; and Captain Hill gave the following Account of what he had heard there. See a Certificate of it in the 25th Page of Mr. Calef's *More Wonders of the Invisible World*. An Indian told him, "That the French Ministers were better than the English; for before the French came among them, there were a great many Witches among the Indians, but now there were none: And there

"were

"were much Witches among the English Ministers,
"as Burroughs, who was hang'd for it.

This Honour and Benefit which the *French Nation* found so far off as *India*, I doubt not, was owing to that wise Edict which I mentioned in my *Chronological Table 1672*, which the *French King* put out in that Year for regulating their Trvalls about Witchcraft, after he had pardoned all the Persons condemned, and ordered a general Goal-Delivery.

But that this honest *Indian's* Judgment which was occasioned only by the Misconduct of *New-England*, may not reflect upon our Nation in general, I will take leave to add, that I believe our Nation was one of the first that purg'd itself from these deep Superstitions. For as it is always observ'd, that these Notions fly away at the Appearance of Learning and Knowledge; and as our Nation was perhaps the very first in modern Improvements of natural and experimental Philosophy, so I believe it was one of the first in gaining and spreading true Judgment in this Matter before us.

And here I will take leave to supply the Defect of my *Chronological Facts*, by making a little Table of this by it self.

About the Year 1652, the *Royal Society* for improving the Knowledge of Nature and Art had its Beginnings at *Oxford*, in the Chambers of the learning Bishop *Wilkins*; and in 1658, removed to *Gresham College*.

In the auspicious Year 1660, when our Religion and Government were happily restored, the *Royal Society* was incorporated, and King *Charles II.* did it the Honour to be its Head and Patron, and the Principal Nobility were Members of it.

1664. They began to publish their Transactions, which spread useful Knowledge through the Nation.

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1665. There was an Execution of Witches, but I count it the last but one that we have had in *England*.

1666. The *French* began their Academy of Sciences.

1672. As soon as their Academy, and other Helps of Knowledge, had spread Learning amongst them, the *French King's* Edict above-mention'd cleared their Nation.

1682. The famous Society at *Leipsic* in *Saxony* was founded for promoting the same Knowledge of Nature; and I doubt not but it hath had as useful an Influence there. And as I take this not only to be a Justification of our Nation from what Dishonour might be fix'd upon us from that Certificate, which I have honestly mention'd, I could wish it might animate all generous Spirits in our Nation, to look upon our *Royal Society* as one of the Noblest Foundations in *Europe*, and very salutary to our Country.

Since that hath been founded, not only our Witchcrafts have been banish'd, but all Arts and Sciences have been greatly improv'd. Our Buildings are much more beautiful and commodious, and yet more cheaply built, and easier kept in Repair. Our Gardens and Orchards are stock'd with new and nobler Fruits, and Fields and Woods with useful Trees. Many of our Lands that were almost useless, are loaded with new kinds of Grass and Roots, by better Understanding the Improvement of the Soil. Our Money is more beautiful, and less liable to being impair'd. Physick and Surgery are new moulded and improv'd, for the lengthning out of Life in Ease. The smallest Parts of Bodies are made visible by Glasses, and the farthest Planets are brought near, and their Motions wonderfully accounted for. Navigation is much improved, and Communications of Knowledge settled with the farthest Parts. All Arts are improv'd, God is seen and

and admir'd in his Works, and the Honour of Religion no ways lessen'd; and yet because *Rome* is not built in a Day, and every Weekly Meeting doth not produce new Discoveries that make their Hair stand an End with Wonder, ignorant Men that know not the Difficulty and slow Progress of Knowledge, are ready to make Sport with, and banter away the Improvements of their own Life.

But this pleasing Subject is wandering out of my way; and therefore, with good Wishes to the Labours of those generous Persons who apply some part of their spare Hours this way, I close this Chapter, and prepare for the Remainder of my more irksome, tho' not less necessary Enquiries.

C. H. A. P. XII.

Concerning Tears, Marks, Charms, Want
of Tears, and Swimming Witches.

Jurym. **L**ET us pass, I beg of you, to another Point; for there are some Principles and Cases that are the Foundation of the common Prosecutions, and yet have not been particularly spoken to as yet. One of them is the *Water Ordeal*; and I would be glad to hear what your Thoughts are about that. May we not try a Witch by Swimming.

Clerg. You may as well swim all the Books that have been written for or against the Belief of them, and try the Truth of their Doctrines that way; for there is as much Reason and Scripture for that, as there is for the other?

Adv. Tho' you make a Jest of it, King *James*, in his *Demonology*, approved and allowed it; and gives this Reason for it, *That as such Persons have renounced their Baptism by Water, so the Water refuses to receive them.*

Clerg. If you compare the Dates and Order of King *James's* Works, you will easily find, that he wrote that Book when he was very young; and since even in his Youth, being a Person otherwise of Parts and Learning, he could find no better Foundation for it than that, you may conclude, that it is an unwarrantable Action, for which no Colour of Reason can be pretended; for this which he assigns, is such as needs no Confutation.

Jury. How came such a Practice into the World; for it is an odd Thing?

Clerg.

Clerg. The first Footsteps that I find of it, are amongst those where we may find the deal Beginning of most of our Superstitions, and they are the old *Heathen Idolaters*. *Pliny*, in his Seventh Book, and Second Chapter, speaking of the *Tibii*, saith, *Non posse mergi*, That they could not be drown'd. And when Nations did become Christian, it was a great while before they could change all their superstitious idolatrous Customs. We find in our Nation, so late as the *Norman Conquest*, that they tried their *Robberies*, *Murders*, *Adulteries*, and often their *Claims to Land*, by *Combat*, or the *Decretory Morsel*, or by carrying hot Iron, or passing thorough hot Plow-shares, or putting their Hands into hot Water, or swimming of them in cold. And when a Prisoner in our Courts is ask'd, How he will be tried? I suppose it is a Continuance of the Question put to them in those Times, when they had the Choice of being tried by a Jury, or by one of those Ways. But the Use of them is a great Temptation of God; they expose themselves to the Delusions of evil Spirits, and they give crafty Men an Opportunity of escaping unpunish'd; for any of those Tryals may be pass'd thorough by Trick, if either the Governors favour it, or the People be ignorant. And where there seem'd least sign of Tricking, the Experiments were found to fall out so often contrary to the plain Evidence of the Fact, that not only Christian; but all Civiliz'd Nations, have rejected them.

Jurym. But pray, when our Country-People do try old Women this way, and they swim, doth it not show a Supernatural Power either of God, or the Devil?

Clerg. If it be allowed in some Cases to be so, as there are strange Stories told, it would not follow that we might therefore use it: For we may not tempt God, and we must not trust the Devil. But I take it to be usually owing to the Manner of the Trial, in which a Rope being tied about the supposed Witch,

one

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one End is held by some Man on one Side the River, and the other by others on the other; whereby a little Pulling may keep her above Water: And sometimes it may be owing to the Lightness of their Bodies and their Cloaths; and tying their Thumbs and Toes together, and then putting them into the Water, not with their Feet downwards, but lengthways; so as the Trunk of their Body that is light, may bear up those Parts that are more solid. And I do not know but half of the Old Women in the Nation might swim, if they were try'd this Way in *Woollen* and *Sweaty Petticoats*.

Jur. The tying their Thumbs and Toes satisfies me, that all in it, which is not *Trick*, is *Nature*. For if it was a fair Appeal to Providence, what need would there be of such ludicrous and indecent Actions? God, or the Devil either, could hold them up untty'd as well as ty'd: But in way either of *Trick* or *Nature*, their being ty'd is a material Circumstances; because then the Witch-finders must put them in themselves, and may do it gently in their own Way.

Clerg. It is visible, that the Bodies of all Creatures are near to an equal Poise with the Water. Their Swimming while Alive, and Floating some Time after their Death, are a constant Demonstration, that they are always near to an *Equilibrium*. Then there must of Necessity be considerable Differences made by their Fatness or Leanness, Moisture or Dryness, Windiness or Freedom from Wind and Vapours, by accidental Extensions of their Bodies, by their Motions of the Breath or Spirits, by the manner of their Managers holding the Rope, or by other secret Causes which may easily turn so nice a Scale, though we do not perceive the Reason: Now this makes, that of all Things this Trial by Swimming is unfit for an *Appeal* to Providence; because without a Supernatural Power, some Experiments would fall one way, and some

another: But of all that one can readily find out, it is the fittest for a fallacious Trick to make the Rabble wonder: And therefore this *Ordeal* hath been continued amongst them, when all the others have been long since rejected.

Then there is another vulgar Mark of Witchcraft, which helps to explain the Fallacy of this; and that is, *Want of Tears*. It is manifest by that, that the poor old Creatures have little *Moisture* in their Bodies. Old Age, Sorrow, and Want of Sleep under such Afflictions, dry it up, and fill them with Wind and Vapours, that both hinders them from shedding Tears, and makes them lye light upon the Water. Mr *Eaxter* in his *Certainty of the World of Spirits*, quotes from *Wolhus*, That a Melancholly tempted Woman threw herself into the Water, and lay upon it for Three Hours together. And yet your Countryman, Mr. *Advocate*, who gives an Account of the Seven that were hang'd in *Scotland*, in the Year 1697, insists upon want of Tears, as a reasonable Suspicion of Witchcraft. He is asham'd indeed of Swimming, and gives it up; but to shew the Niceness of his Judgment, he makes Want of Tears to be a fair Mark.

And as great Numbers of poor Creatures have been destroy'd, and the Justice of the Nation reproach'd for this Custom of Swimming, and yet our Country-People are still as fond of it, as they are of Baiting a Bear or Bull: I will take leave to publish in as solemn a Manner as I can, that at the Summer Assizes held at *Brentwood* in *Essex*, in the Year 1712, our Excellent Lord Chief Justice of *England*, the Right Honourable the Lord *Parker*, by a just and righteous Piece of Judgment, hath given all Men Warning, That if any dare for the future to make use of that Experiment, and the Party lose her Life by it, all they

that

that are the Cause of it are guilty of *Wilful Murders*.

The Jury indeed would have found the Fact to be Manſlaughter, but with how vain and comical a Judgment: For the putting into Water was voluntary, was unlawful, and without Provocation; and doth not every one know that Water will drown, and that Drowning is as much Murder as Stabbing: And therefore as a Noble Precedent is now given of a true Judgment, I wiſh I could proclaim it ſo loud, that every Man in England might hear it; that if any Man hereafter uſes that ungodly Trial, and the Party tried be drown'd, neither King *Jamoz's* Book, nor any other paſt Precedents will ſave them from an Halter.

Jur. What Judgment muſt we make of what they ſay about *Teats* and *Magical Signs*, as they call them; and inſenſible Parts that are found upon them?

Clerg. I make no doubt but that ſome of them are *Scurvy Spots*, or mortified or withered Parts, or hollow Spaces between the Muſcles: Others are *Piles* or *Verruca Penſiles*, hanging Warts, which in Old Age may grow large and fiſtulous: Others may be *Moles* or *Scars*, or Marks in the Womb from the Mother's Imagination. Or they may be Marks that are ſeen to be uſeful by God, and are thrown out by Nature for the Prevention of Murders of Children, and Changes of Heirs; for the diſtinguiſhing of dead Bodies, and for the Knowledge of Perſons after long Abſence: But to make uſe of any of them for Signs of Witchcraft, is ſuch a Perverſion of Juſtice, that I know not what Name to call it by.

And here I will give you the Teſtimony of *Epiſcopius*, in his *Theological Inſtitutions*, Book III. Chap. I. *Ros nota & exponentia triſtiſſima non ſemel comprobata in in Reminis quæ propter notas iſtas impreſſas damnate ad equitatem, & tormentorum, ſed Motu ſeu Vi ad conſuendum crimen adacte, ultimo*
Sup.

Supplicio adfecta fuerunt, quas postea deprehensum fuit insomnes atque innoxias prorsus fuisse, saltem immunes ab omni scelere ac maleficio, & notas illas in Corporibus suis habuisse aut à Natura, aut à Morbo, aut à Casu per eos qui ejus Rei conscii atque indubitati testes erant. "It is a sad Thing, saith he, "but it hath been many a Time found true, that "Women, who by Reason of those imprest Marks, "have been condemn'd to the Rack, either for "Fear or Force of Torments, have confessed and "been put to death: And it hath afterward been "attested by undeniable Witness, that those Wo- "men were innocent and harmless, or at least free "from that Crime of Witchcraft: And that those "Marks were either from Nature, or some Disease "or Chance.

Jur. What do you say concerning Charms?

Clerg. It is both a great Sin and a great Folly to use them.

Jur. But are there any strange Cures or Wonders wrought by them?

Clerg. Credulous Superstitious People will out-face you with foolish Old-Wives Tales. But I will tell you of Two Instances that will do you more good than all of them. *Webster* in his 17th Chapter quotes them from *Amatus Lusitanus*, a sober and learned Physician. Saith he, "Two Young Men were Travelling in the Road, and one of them spied a Viper "at the Root of a Tree. He had a Charm for Vipers, "of which he was so confident, that he ventured a "Wager with his Fellow, that he would take it up "without Harm: But the Viper bit him by the Finger, and he sucking it to take out the Venom, poisoned himself, and died in a few Days". Another who was his own Patient, "had his Leg cut off; and "by accident in the Night-Time, set the Stump on bleeding. One in the House would undertake to stop the Blood with a Charm that he had. He tried "all

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“all Night without Effect; and in the Morning, when they called the Doctor’s Servant, he stopp’d the Flux, but the Person had lost so much Blood, that he died the next Day”. All Rational Persons laugh at Charms, and how can we believe such Childish Fancies. -

Adv. I confess these Stories are to the Purpose, if they be true. But who was this *Amatus Lusitanus* that tells them?

Clerg. If these Facts had been in a Book that had no Name before it, yet their own Reason would have given them weight with all wise Men. But if you think such Relations want a more known Name, I will give you one out of *Redi*, the Famous *Italian*, who hath taken particular Pains to enquire into all Things of this Nature. See *Experimenta Naturalia*, p. 23. “There was, saith he, in the Court of our Great Duke (the Duke of *Tuscany*) a Man that came out of the Mountainous Part of the Countrey, to live at *Florence*. He was a Man in Credit, and Famous in his own Way, which was making *Clocks*. As he was talking once before the Duke, he happened to tell the Company, That in his Country there were many, that had their Skins so hardened with Charms, and Herbs, and Stones, that they were Proof against a Bullet; and they need not doubt the Thing, for he had often seen the Experiment himself”. The Company smiled upon one another, to see the good Man so foolish as to believe such Fancies. And he secretly vexed for being laughed at, for telling what he had seen with his own Eyes, muttered something against them for their Unbelief, and told them, It should not be long before the Jest was returned upon them. So what does the Man, but at his own Charge sends for one of those case-hardened Men, and brought him to Court; And the bold Man told them, He was charmed in that Manner; and to give them Satisfaction, he opened his Breast,

Breast, and bad any one of the Courtiers shoot at him, and spare not. *Charles Costa*, one of the Duke's Officers, was just going to make the Experiment, when the Duke, out of Pity to the poor Fellow, bad *Costa* shoot him only into the Buttocks: And so he did, that the Bullet went quite through, and the Fellow ran out ashamed and bleeding. This did put the Clock-Maker out of Countenance: But these kind of Cases never want Evasions and Excuses: And some way or other, he solved it to himself, that he stood in it still, that he was right. And in a Week or two after, he came again with Two Soldiers after him; one that was so charmed, and the other that had charmed him: And the Soldier that was charmed, stripp'd his Right Thigh, shewed them 5 blew Spots where Bullets had been shot without entring; called Witnesses that had seen the Thing, and they vouched the Truth of what he had said: And one offered a Wager of Five and twenty Crowns, that the Experiment would hold then; for this Man also would venture the Trial. So the Wager was layed, and immediately they shot that Fellow through the Buttocks as they had shot the other. While the Company was laughing, and the Fellow feeling his Back-side, the Charmer that had impudently carried on the Humour so far, was sliding out of the Company, but was laid hold on, and threatned to be severely punished, if he would not tell, which way he had deceived the Soldier into that confident Belief of his Charms: And all the Secret lay in charging the Pistol, so as the greatest Part of the Powder should lye before the Bullet, and only a little behind it. By that means, the Report and Fire would be great; but the Bullet would come weak to the Place, and fall without hurting the Person. *Redi* adds several other Cases: Particularly a Detection that he made himself, of a famous Charm amongst the *Turks*: But I will add no more. Those that will not be satisfied with these may believe them still.

C H A P. XII.

What kind of Witchcrafts they are that are spoken of in Holy Scriptures.

Adv. I Will urge you with no more of these Tryals. The rest do stand upon these kind of Proofs, even the last famous Tryals in our Part of *Great Britain*, in the Year 1697, when Seven were condemned and executed; and if these Proofs be not sufficient, the Persons have had the more Wrong done them. But if we suppose this, What must we say to those many Laws, both Divine and Human, that stand upon Record against them? And therefore we will pass now, if you think fit, from the Consideration of *Facts* to Laws; and of Laws to the Divine first. And what Account will you give us of them?

Clerg. This is a Point of very great Difficulty amongst the Criticks, and I will not pretend to make my self Umpire: But I will offer some few Things, that, I think, are manifest, and may keep us from pressing them too hard against our Neighbours Lives.

1. Whatever the Meaning of those Laws were, they are of that part of the Law which is usually call'd *Judicial*; and therefore they are not binding to us, farther than we find them useful, and agreeable to our own Times. Our Government hath either increased or moderated the Punishment of *Theft*, *Sabbath-breaking*, *Perjury*, and *Adultery*, as they found needful; and they have the same Liberty with Respect to this of *Sorcery*, if they see good Reason.

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2. The Laws of the Old Testament in this Point, are mostly grounded upon *Names*, without *Definitions* along with them; and therefore, tho' they might be sufficiently known then, they can hardly be determined now so certainly, as to be made the Rule by which we may take away our Neighbours Lives. Of all kinds of Words, it is hardest to translate common Names of Persons, because Length of Time fixes perfectly different Characters to the very same Words. You know what a bad Man we mean by a *Villain*; and yet anciently the very same Word signify'd only a Country-Man, that lived in a Village. A *Knave*, not many Years since, was the common Name of *Servants*. A *Magician* was one that was a wise Man and Philosopher; and you know how *Daniel* laboured to save the Lives of the *Magicians* in his Time. And Three *Magicians* came out of the *East* to worship our Saviour. A *Conjurer* is a very literal Translation of *Exorcist*; and yet Time hath made one signify an Office that is allowed of in the *Roman Church*; and the other, an infamous Criminal, both in their Church and ours. In the Time of *Tacitus*, and long after, such ill People were called *Mathematici*; and if a bad Name be an Argument against them, such a good one should be as strong in their Favour. *Sorcery* is one of the most common Names in our Law-books for Witchcraft, and is made Felony by our Statute: But to what little Purpose would they spend their Time, who should go about to define the Crime by the Name; for in Strictness, *Sorcery* signifies Lottery, and no more? It seems very likely, that there hath happened as great a Change to the Word *Witch*; for *Witch*, if Dr. *More* interprets it rightly, signifies a wise Woman; and one may be pretty sure, that the Law was not, *Thou shalt not suffer a wise Woman to live*. What the *Hebreo* Word for *Witch* doth signify, I find Interpreters much at a loss. In the *Popish Bible*, it is translated an

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Inchanter, and that doth not imply a Person in Covenant with the Devil, but one that thought to work Wonders, by singing powerful Verses. In the vulgar Latin it is *Venefica*, a Poisoner. In the Septuagint, it is *ουριανος*, a Word that favours the same Sense. *Junius* and *Tremellius* translate it *Prestigiatricem*, a Juggler, and the French Churches a Sorcerer. The other Names in the 18th of Deuteronomy, are interpreted as variously. Dr. More, and they that give great Credit to the Power of Magick, translate them into English Names that imply a great Power; as *Diviner*, *Inchanter*, *Charmen*, *Necromancer*, *Witch*, *Wizzard*, and *Consulter* with familiar Spirits, (though the Word that is translated *Spirits* be of doubtful Signification, and the Word *Familiar* is added, having no Epithet in the Hebrew that answers to it). They that think they may rank the Wonders of Magick with the Miracles of Popery, translate them, *Astrologers*, *Fortune-tellers*, *Sooth-sayers*, *Impastors*, *Observers* of the flying of Birds, *Conjecturers*, *Consulters* with *Oracles*, *Ventriloquists*, *Gnosticks*, and *Jugglers*. The Translators of the Septuagint, *Junius*, and *Tremellius*; the old Translation of our English Bible, with respect to some of the Words, and many very learned Men incline this way; and I do not see but they give as probable Reasons for these Names as are given for the other. But let them be taken which way they will, I do not see that we may venture to lay much Weight upon them. Names are sometimes taken by the Pretenders themselves to magnify their own Art; and sometimes are given by the Credulity of the People, or the Ill-will of Parties. Time changes them, and makes some better, and others worse than their Significations: And therefore I conceive, we cannot, without Danger, take upon us from the Names, to define either the Nature of their Works, or the Extent of their Power.

Adv.

Adv. But tho' the bare Names will not perhaps bear so much Weight as some lay upon them, yet since their Names and Works together are often mentioned in the Holy Scripture, I suppose from both we may learn what they were. And therefore pray tell us, what your Opinion is of the Scripture Witchcrafts?

Clerg. They were the Divinations and false Prophecies, by which the Idolaters of those Times took Men's Minds off from their Dependance upon the true God and his Providence, and made them look rather to the Stars, and Demons, and dead Men, and Charms, and Omens, that supported the Worship of their false Gods.

This is the Account that our ancient Law-Books give of Sorcery or Witchcraft. See the *Mirror of Justice*, Chap. I. Sect. 5. It was written about the Time of Edward I. or II. and under the Head of Heresy it ranks Sorcery, and defines it

Sorcery est ut Art a Diviner.

Divinar proprement junc in Mal part, siccome Prophete junc in Bien parte. (i. e.) Sorcery is the Art of Divination; Divination is properly taken in a bad Sense, as Prophecy is taken in a good Sense. After that, he reckons up the several ways of Prophesying, or divining by the Fire, Air, Water, Earth, Augury, or the Dead, as in the Case of *Samuel* and *Saul*.

And the Holy Scriptures teach us the same Doctrine, 1 Sam. 15; 22, 23. And *Samuel* said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Over-against the Word Witchcraft in the Margin of the Bible, is put *Divination*, which leads us to this easy Sense of *Samuel's* pious Reproof. What signi-

fies it for a Man to chuse the true God for his God, if he doth not regard him; for God accepts of no Man's Professions, without Obedience? If then you disobey or neglect the true God whom you believe; you may even as well forsake him, and practise the Divinations and Idolatries of the false Gods that are set up against him. We see under the Name of *Witchcrafts*, the Prophet expresses those *Divinations*, by the Credit of which, the Heathens drew away the People from the true God to false ones.

The other Prophets of God in the Ages after, speak of their Idolatries in the same way, and more expressly. Jer. 27. 9, 10. *Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, ye shall not serve the King of Babylon: For they prophesie a lie unto you, to remove you far from your land.* Isa. 2. 6. *Therefore thou hast forsaken thy people; because they be replenished from the east, and are soothsayers like the Philistines.* Isa. 47. 12, 13. *Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels: let now the astrologers, the star-gazers, the monthly prognosticators stand up, and save thee from those things that shall come upon thee.* Ezek. 21. 21, 22. *For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his Arrows bright, he consulted with Images, he looked into the Liver. At his right hand was the divination for Jerusalem.* These were Jezebel's Witchcrafts: She had Four Hundred false Prophets, that were fed at her Table; and tho' *Jehu* called her Works *Witchcraft*, her Admirers honoured her as a Prophetess. Rev. 2. 20.
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The Prophet *Nahum* describes the Idolatries of *Nineveh* in such like Terms. *Nahum* 3. 4. *Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her Witchcrafts.* To name but one Place more. *Micah* 5. 12. *I will cut off witchcrafts out of thine hand, and thou shalt have no more soothsayers. Thy graven Images will I cut off.*

By these Texts we learn, both that their Idolatries were their Witchcrafts, and what kind of Men were deepest in that Guilt, and by what Means they were deluded. They were not *Sadducees*, who believ'd neither *Angel* nor *Spirit*: But they were *Δαιμονισμοί*. They were over-credulous, and too fearful and superstitious about *Dæmons*, *Spirits* and dead Men, which they called *Gods*. They were not *Atheists* that denied Providences but they were such *Providential* Men, as pretended to understand the divine Mind and meaning in all sudden Calamities, monstrous Births, Voices in the Air, strange Birds, Comets, Eclipses, and all the *Omens* and *Ostenta* of Nature. The Office of that Part of their Priests who were called *Augurs*, lay wholly in studying and interpreting such like Things. Then again, they did not deny all *Supernatural Inspiration*, but sunk their Notions of it too low, believing even their Madness, Enthusiasms, Drunkenness, Falling sickness, Vapours, to be full of Prophecy and Divine Instructions. They were not cold and careless in their Devotions; but made use of vehement, and as they thought powerful Invocations, which they boasted to be answered by present supernatural Changes in the Entrails of their Sacrifices: By these Means they pretended to open the Book of Fate, and read the dark Lines of Futurity. They undertook to prognosticate the Life or Death of Sick Persons without seeing them. *Abaziah*, we

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know, after his Fall, sent to the Temple of *Baalzebub* to enquire, whether he should recover his Sickness that followed that Accident. They boasted, that they could foretell the Success of Wars and Battels, and do much towards drawing the Victory towards that Side that sought to them for Help. And they had so many Relations of Facts that seem'd to verify their Predictions, that many Princes were fond of them, and grave Nations enquired of them, and even the *Jews* were wonderfully prone to forsake their Faith and Worship of the true God, and receive the more popular Religion of those Heathens.

Perhaps when you hear me describe those antient idolatrous. false Prophets to be religious over-much, with their Heads too full of Spirits, and Miracles, and Inspirations; you will think I aim at *Papists*, and some of the Ringleaders of our own Sects, and seek to wound them through the Heathen's Sides: But it will be a juster Thought, if you take occasion to observe from it, how very steadily Nature, and even the Imitations of it, keep their Course; and how true the Observation in our Divine Writings is, that there is nothing new done under the Sun. For it is very certain, that for all the Lamentations that our Enthusiasts make over the Misery of those Idolaters, they come very near them, and differ but little more than in name from them. For as human Nature is the same now as it was then, so are its Passions the same also. As our Bodily Diseases are the same; so are the Diseases of our Mind. As strange Accidents, Futurity, good and evil Angels, dead Men, Mortality, and the Difficulties and Dangers of Things, are the same round about us; so they make the same Impressions upon us; and weak Men in their Fear catch at the same imaginary Remedies. From hence it comes to pass, that as the Fear of God and true Religion stood then in the middle betwixt an Atheistical Sadduscism

Sadducism on one hand, and a timorous Enthusiastical Credulity on the other; just so it stands now. And as their *Idolaters* and our *Enthusiasts* do both of them err on the same credulous Superstitious Side, so their Errors, tho' they seem different, are the same for substance; both of them fancying, that they had and have, more Inspiration, greater Acquaintance with God and Spirits, higher Knowledge, greater Power, and more Prophecy than either they had or ours have. I think this appears manifest from those Instances I gave of the Idolatries of the false Prophets; and if I thought they were wanted, I might confirm it by as many more.

Adv. But pray let me stay your Hand from that; For what you have said already upon that Point is a Digression from our Business: For our Enquiry is not, how near our modern Enthusiasts, whether *Papish* or *Pamatick*, come to the antient Heathen Idolaters; but who were the *Sorcerers* and *Wizzards* of the Old Testament. And I find it is your Opinion, that they were the false Prophets, Heathen Priests, Diviners, and Augurs of those Times; And that their Witchcrafts were their Divinations, Invocations, magical Sacrifices, Amulets, pretended Inspirations, and crafty Prophecies. But if these were the Sorcerers and Witchcrafts of the Old Testament, who were the Sorcerers, and what were the Witchcrafts of the New?

Clerg. The Sorcerers in the New Testament, were the False Apostles and Seducers; and their Witchcrafts and Sorceries were their pretended Inspirations, Miracles, and Visions, whereby they imitated and tried to out-do the true Apostles. In 2 Cor. 11. 13. *For such are false Apostles, deceitful Workers, transforming themselves into the Apostles of Christ.* The 2d of Rev. ver. 2. *And thou hast tried them that say they are Apostles, and are not; and hast found them liars.* Now I ask, By what Ways did they transform

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themselves into the Apostles of Christ? It was by pretending to do as the Apostles did, when they were Liars and deceitful Workers, that did nothing that was really like them. They had their feigned Visions, Revelations, and counterfeited Inspirations. That is the Reason that St. *John*, 1 *Ep.* 4. ver. 1. exhorts the Christians he wrote to, to try the Spirits whether they were of God, because many false Prophets are gone out into the World. Then they had their *trickes & lies*, lying Wonders, which they compared with the Miracles of the Apostles. The Sons of *Sceva* ventured to make a Trial, whether they could not cast out a Devil; and though at that Time he would not be ejected, at another Time he might pretend to be overcome, that he might give Credit to one of his own Instruments. For these Reasons, those that opposed the Apostles are called *Sorcerers* and *Magicians*, in as plain Terms as *Jannes* and *Jambres* that opposed *Moses*. *Elymas* that resisted St. *Paul*, and sought to turn the *Depury* from the Faith, is called the *Sorcerer*; and *Simon* is called, as if he had been really surnamed, the *Magician*. And when he could not buy a Power of giving the Holy Ghost, he fell again to his old Trade of Sorcery: And his Sorcery was an Art by which he bewitched the People of *Samaria* to admire him, not as a wicked *Conjurer*, but as the *great Power of God*. Ecclesiastical History gives us a large Account of his Pretensions. And *Eusebius*, lib. 2, and 3, tells us, That *Menander* and *Cerinthus*, and most of the first Hereticks, descended from him, and were much given to Sorceries.

For these Reasons I reckon it to be, that St. *Paul*, when he speaks of *Witchcraft*, usually joins it with *Idolatry* and *Heresy*. St. *John* speaks of them three Times in the Revelation, and in the 18th Chapter, ver. 23. saith, *By thy Sorceries were all Nations deceived*. Consider that Expression duly, and then tell me, whether the Nations were misled in the Religion by ob-
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scure concealed Witches like ours, that could not be found out but by secret Teats : Or whether they were not deceived by crafty Seducers, that counterfeited Inspirations and Miracles, and by other popular Arts bewitched the People to run after them.

Adv. This that you say is Truth ; but not the whole Truth. I grant you, that the Heathen Idolatries, and Christian Heresies were built upon these Foundations, and that the Prophets and Apostles rightly taught the *Jews* and Christians to look upon their Works as meer Witchcraft, though their Followers took them for the very Power of Religion : But then you must consider, that those ancient Nations had other People at the same Time, which not only the Prophets and Apostles, but they themselves call'd Witches and execrable People. Now I would know, what Kind of Persons these were.

Clerg. They were loose People, that either out of *Curiosity* or *Credulity*, either to satisfy their Love or Revenge, or to get Money by satisfying others, pretended to do as much out of the Temples, as the Augurs, Soothsayers, and Diviners were thought to do in them. And having meaner and more credulous People to deal with, they made them believe they could perform whatever they ask'd for. They would undertake to cause Love, call up Spirits, make Old Men Young again, change Men into Beasts, nay call down the Moon, with their Charms and Incantations ; and mingling dangerous Drugs with some of their Compositions, they often did very real Mischief.

Adv. These are the People I enquired after : And now I want to hear what Judgment you make of these.

Clerg. It is not easy to be thought, that the *Imitators* should really do more than their *Masters* that they learnt from : And therefore though they pretended more than the *Soothsayers*, *Diviners*, and *Falſe Prophets*, I put them together in the Judgment I make

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make of them. As the Holy Scriptures rank the False Prophets, and False Apostles with the Witches and Wizzards; so I rank the Witches and Wizzards with the False Prophets and Apostles, with this Difference, that one acted by Law, or Office, or Pretence of Religion; the others were loose immoral People, that practised by Stealth, and would undertake any Thing, good or evil, that their Customers came for.

Adv. Well! we shall come to the main Point by Degrees, and therefore I ask you farther: Were not Evil Spirits the Authors of those Works that were wrought both by Heathen Priests and Augurs, False Prophets and Apostles, and the Witches and Wizzards also?

Clerg. As Tempters, no Question; and as Helpers as far as they could; for their Work went forward, when any of these prospered. And therefore whatsoever Names the Heathens gave their Gods, and whatever Pretensions others made, the Devil was their God and Leader in Reality, and all their Works were Sacrifices to him: For whosoever opposes and corrupts God's Truth, whosoever promotes Principles that give Liberty to Sin; whosoever disturbs the Happiness of Mankind by breaking the Peace and good Order of Churches and States, to serve themselves and their own Pride and Pleasures, every such Man *Διαβόλου λατρεύει* sacrifices to the Devil, and his Actions may very justly be call'd the Devil's Works.

Adv. You know my Meaning, if you would answer me: The Question I ask is, Whether the Devil did not act such a Part in them, as made their Works Supernatural, above the Power of Man and Matter?

Clerg. At some times when God, for some special Purposes, permitted him, no doubt but he did; but not so often as many are apt to imagine. And therefore I will add some Texts and Authorities that incline one to think, that they were chiefly supported by Enthusiasm, Cheat, and Imposture.

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Interpreters generally refer the 34th Psalm, ver. 6. to these Kind of Arts ; and in that David calls them, *Lying Vanities* ; I hate them *that hold lying Vanities*. Junius and Tremellius render it *Vanitates Vanissimas*. Our learned late Bishop of Ely paraphrases it, I never enquired of Diviners, Wizzards, Southsayers, or Fortune-Tellers ; nor consulted with Necromancers, or any other of those Vanities wherewith the Gentile World is cheated. The Prophet Jeremy, speaking of their Prophecies ch. 14. ver. 14. saith, *They prophesy unto you a false Vision and Divination, and a thing of nought, and the deceit of their Heart*. In the 10th Chapter he speaks of their Casting Nativities, and telling Things to come, by the Stars and Signs of Heaven : And though they added to their Art many Magical, Idolatrous, Diabolical Rites, and invoked Spirits into their Images, that were erected under the proper Constellations ; and therefore must be supposed to have all the Assistance the Devil could give his Agents ; yet the Prophet derides them as vain Pretenders that could do nothing : Verse 2, &c. Thus saith the Lord, *Learn not the way of the Heathen, and be not dismayed at the Signs of Heaven ; for the Heathen are dismayed at them. For the Customs of the People are vain: For one cutteth a Tree out of the Forest (the work of the Hands of the Workman) with the Axe. They deck it with Silver and with Gold ; they fasten it with Nails and with Hammers that it move not. They are upright as the Palm-tree, but speak not : They must needs be carried, because they cannot go. Be not afraid of them, for they cannot do evil, neither also is it in them to do good.* Jer. 14. 22. *Are there any among the Vanities of the Gentiles that can cause Rain ?* Isa. 41. 23, 24. *Shew the things that are to come hereafter, that we may know that ye are gods ; yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of nought ; an abomination is he that chuseth you.*

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Though the History of *Bel* and the *Dragon* be not Canonical Scripture, it is very Ancient, and shews us, That the *Jews* in those Times, thought the Miracles of the Heathen Gods were owing to the Trap-Doors and Tricks of their Priests. To name but one Place more, and it is in *Ecclesiasticus*: Though the Author of it was not a Prophet, I believe he will be allowed to have been as Wise a Man, as any in his Time: And he tells us, *ch. 34. ver. 5. Divinations, and South-sayings, and Dreams are vain, and the Heart fancieth as a Woman's Heart in Travail.*

Tully was one that pried as narrowly into Things as any Man in that Learned Age he lived in; and he wrote Two Books concerning their Divinations, and argued the Point of their Reality both ways, with such Appearance of Reason, that some quote him, as if he was one that believed the miraculous Pretences and Predictions upon which they were founded: But that Part which answered and ridiculed those pretended Facts he placed last, and made himself (*Cicero*) the Speaker, and adds near the Conclusion: *Ut verè loquamur, Superstitio fusa per Gentes oppressit omnium ferè animos, atque hominum imbecillitatem occupavit, quod & in iis Libris dictum est, qui sunt de Natura Deorum, & hac disputatione id maxime egimus. Multum enim & nobisipsis & nostris, profuturi videbamus, si eam funditus sustulissimus.* “ That I may
“ speak, saith he, the very Truth, an universal Superstition through all Nations have enslaved the
“ Minds almost of all Men, and over-bore our
“ human Frailty: As I have shewn in those Books,
“ which are concerning the Nature of the Gods,
“ and which I have endeavoured particularly to
“ prove in this Disputation: For, saith he, I think
“ I could do nothing better either for my self or
“ Countrymen, than if I could pull up this Mischief by the Roots. But, saith he, I do carefully declare my self, that when I say Superstition
“ should

“ should be rooted out, I do by no means intend, that Religion should be taken away with it”: And he adds what his Notion of Religion was, which considering that it came from a Heathen, must be allowed for a very noble one, as would appear if it was proper for me to launch into a new Subject.

To this Noble Sentence of *Tully*, if it was not for fear of being too long, I might add the Opinions of *Horace*, *Virgil*, *Plutarch*, *Pliny*, *Seneca*, and our *English Chaucer*, and many others: But our later Ages that have made greater Improvements in Philosophy, are more likely to judge right than they, and therefore do not much want their Authorities in this Matter.

C H A P. XIII.

*That it is a Vulgar Error to think, That the
Laws of all Nations have been like
ours.*

Adv. **I**F you think fit, we will pass now to the next Clause in my Lord Chief Baron *Hale's* Direction to the Jury at the Trial of the Two Witches at *Bury*. For to that which he said concerning the Scripture Witchcrafts, he added, That the Wisdom of all Nations hath provided Laws against such Persons; which is an Argument of their Confidence of such a Crime. What have you to offer upon this Head?

Clerg. I conceive, that to make this Argument come up to any Purpose to our Case, it should have been said, not only, that they had *Laws*, but that they had such Laws as ours. For they may have Laws that are milder, and with less Penalties, and against other kinds of Facts, tho' with the same Names; and if so, this Argument doth not reach our Case. And as far as I can see, it is so far from being true, that all Nations have always had, and have now, such Laws as ours, that I have some Reason to doubt, whether any Nation in the World hath, unless it be *Scotland*, to which I conceive we owe our Statute.

Now for the clearing this Case, I will lay before you such Accounts as I have met with in those Books that I have read upon the Subject: For to bring the *Laws* themselves from amongst the Statutes of all Nations, is what I must not pretend to.

And first *Lambertus Danaus*, Chap. 6. tells us, what I believe is very true; that as long as the Nations were Idolaters, they used the Help of Magick and Sorcery without scruple, and had those that were skilled in it in Honour; and that to this Day it is much in use amongst the barbarous Nations, both in the *North* and *East*, and the *Tartars*, (and I may add) the *West-Indians*. He proceeds, that in all the Empire of *Persia* the Study and Arts of these Men are in Esteem now, as it was amongst the *Egyptians* formerly.

When *Joseph* ask'd his Brethren, whether they thought such a Man as he could not *Divine*, he speaks not of Divination as a Fault, but a necessary Qualification of a great Man.

In the Magick of *Kirani* and *Carpocraton*, it is said that it was a necessary Accomplishment, required in the Kings of *Persia*. And *Tully* in his Books of Divination saith the same.

Most of the ancient Philosophers, the *Chaldeans*, *Magi*, *Druids*, *Erachmans*, and *Platonists*, allow'd and used it.

And I do not in the least wonder, when I meet with these Accounts in the ancient Histories: For it is the most easy natural Thought that can be, that there are other reasonable Creatures in the World besides Men; but the same natural Reason could no ways guess, that those Spirits were fallen from their first Creation, or that they were Enemies to Mankind: Their first Thought would rather be, that all reasonable Creatures, tho' invisible, would be of a Friendly Mind, and assisting to all with whom they had Communication, and either say nothing, or tell Truth to those that enquired of them. This the first Men would naturally hope; and, without Revelation, nothing but Experience of the Vanity and Mischief of such Converse could teach them, that either there was nothing but the Chance
of

of Things that seemed to answer their Tryals, or else that those Spirits that dealt with them, were deceitful and malicious Beings, that took a wicked Pleasure in their Delusion and Destruction.

But to come to the Laws concerning Men's Dealings with them, whether real or pretended.

The Laws in the holy Scripture are the first, that we know of; and it must ever be accounted to the Honour of reveal'd Religion, that it was the first in forbidding such pretended and very dangerous Communications.

The next, that I meet with, and which is often quoted to prove the real Power of Magick, are those of the Twelve Tables. *Qui Fruges excantasset ---- neve alienam Segetem pellexeris.* i. e. "That they should not bewitch the Fruits of the Earth; nor use any Charms to draw their Neighbours Corn into their own Fields. --- But as this was a Roman Law, and receiv'd, when they were an unlearn'd, and ignorant, and little People; I must add to it the Interpretation that the Romans themselves in after-Ages gave to it; which I find printed with those Laws in *Justinian's Institutes.* *Rudis adhuc Antiquitas credebatur, & attrahi imbres Cantibus, & repelli, quorum nihil posse fieri, tam palam est, ut hujus Causa, nullus Philosophi Schola introeunda sit;* that is, "Our ignorant Ancestors thought, that they could cause Showers with Charms; but we need go to the School of no Philosopher to teach us otherwise. --- These Words are *Seneca's*, and the Judgment of the great Lawyer *Ulpian* is added to the same Purpose.

About a hundred and fifty Years after that, the *Lex Cornelia*, another Roman Law, was made, and is usually quoted as a Law against Sorcery. And it was indeed against Poisoning, & *mala Sacrificia*, and was made when 170 Roman Women of the better Quality, were condemned for real poisoning those

those that they had a Mind to remove. See *Living Dec. I. l. 8.*

The next Law, that I know of, was made by *Constantine* the first Christian Emperor. His Law requir'd, That they should be punish'd if they us'd Charms to do hurt; but it should be lawful to use them for restoring Health, or preserving the Fruits of the Earth. In *Cod. Justiniano, Lib. 9. tit. 18. l. 4. Eorum est Scientia punienda, & severissimis merito legibus vindicanda, qui Magicis accincti artibus, aut contra salutem Hominum moliti, aut pudicos animos ad libidinem deflectisse deteguntur. Nullis vero criminationibus implicanda sunt Remedia humanis quesita corporibus, aut in agrestibus locis innocenter adhibita Suffragia ne maturis Vindemiis metuerentur imbres, aut ventis, grandinisque lapidatione quaterentur, quibus non cujusquam salus aut estimatio laderetur, sed quorum proficerent actus, ne divina munera & labores hominum sternerentur. Datum 10. Calend. Jun. Aquileie, Crispo & Constantino Coss.* That is, " Their Skill is to be condemn'd and very deservedly punish'd in the severest Manner, who being furnished with Knowledge of the Magic Arts, shall be discovered to have acted any Thing, either for the impairing of Man's Health, or drawing chaste Minds to unlawful Love. But no vexatious Actions are to be brought against Remedies that are sought for the Bodies of Men; or against Charms that are innocently us'd in Country Places, for fear lest Storms, or Winds, or Hail should hurt the forward Vineyards; or against any Thing whereby no Man's Health or Credit was lost, but the Gifts of God and Works of Men were preserved from Damage. Dated at Aquileia the 10th of the Kalends of June, Crispus and Constantine being Consuls.

About a Hundred Years after that, the Emperor *Leo* the First abrogated this Law of *Constantine's*, and forbad all use of them: *Totumque hoc Sorviorum*

ministerium Imposturam & Fallaciam appellat. He called this whole Trade of Sorcery, *Imposture* and *Deceit*. See *Lambert Danaus, Capite sexto.*

Mr. *Tyrrel*, in his *History of England, Vol. I. B. 5. pag. 340.* saith, The 6th Law of King *Athelstan* was against Witchcrafts, Enchantments, and such like Deeds, that procure Death; that if any one by them be made away, and the Thing cannot be denied, such Practisers shall be put to Death: But if they endeavour to purge themselves, and be cast by the Three-fold *Ordeal*, they shall lie in Prison a Hundred and Twenty Days; which ended, their Kindred may redeem them, by the Payment of 120 Shillings to the King: And farther pay to the Kindred of the Slain the full Valuation of the Party's Head; and then the Criminals shall also procure Sureties for their good Behaviour for the Time to come. The *Saxon* word for these Inchantments is *Liblacum*, which Mr. *Tyrrel* saith, signifies that Sort of Fascination that is done by *Ligatures, Fasciae, or Bands.*

The Law that is in force in many Parts of the *Empire*, and in *Holland*, is the *Constitutio Carolina*, the Regulation that *Charles* the Vth made of those Matters. I have not been able to procure a particular Account of it at large, but by the mention of it that I have met with in *Cautio Criminalis*, and other Authors, I find it was designed to moderate, and did actually slacken the vehement Prosecutions of the Inquisitors, by allowing the accus'd Person *Council*, and mitigating their *Torture*, and taking away the *Profit* that the Prosecutors had out of the forfeited Goods of condemn'd Persons.

In *France* these Cases are tried by an Edict that the late King of *France* put out in the Year 1672; since which I have been frequently told, that most Parts of the Nation have been free from Prosecutions of this Sort. And Mr. *Calef*, in his forementioned Book concerning the Witchcrafts in *New England*, inserts a Deposition

position of one that had heard some *Indians* say, that they liked the *French* better than the *English*: for where the *French* were, they had no Witches.

From the Laws of Nations let us pass to the *Canons* of the Church.

The Council of *Ancyra* in the Year 314, appointed Five Years Penance to pretended *Prophets* and *Inchanters*, and *Fortune-Tellers*: And as long a Time of Penance to those that took them into their Houses to cure their Diseases. This is the Substance of the Four and Twentieth Canon of that Council. But besides this, there is found in antient Copies (and printed by *Gratian*, *Caranza*, and *Lancelot*, as the Declaration of this Council) that many Wicked Women, deluded by the Illusions of the Devil, think they ride through the Air with *Diana* and *Herodias*, and a Multitude of Witches: And see sometimes sad, and sometimes joyful Sights: But all Priests ought to teach the People of God, that these were Dreams and false Illusions of the Devil: For who (continues this Council) can be so sottish, as to believe, that they are really done in the Body, and not only in the Spirit.

The Council of *Laodicea* in the Year 364, in the 36th Canon, excommunicates any Clergymen, that should be *Magicians*, *Inchanters*, *Mathematici* or *Astrólogos*.

The 6th General Council in *Trullo*, in the Year 692, made Two Canons, the Sixty and Sixty First, against such as counterfeited Possession by the Devil, and *Fortune-Tellers*, and those that carry'd about Bears and other Creatures, and Calculators of Nativities, and *Inchanters*, and *Charmers*.

These Canons teach us, That such Wizzards deserve Punishment, as it is most certain they do: But by joining them with those known Cheats, I think, they intimate to us, that they thought them very like one another.

There are some other Canons that censure them without defining their Art. But that which I reckon to have set this Point of Witchcraft upon that Foot that it stands on now, was something less than either Law or Canon. It was that *Bull* that I mention'd before of Pope *Innocent* the VIIIth, in the Year 1484, a little before the Reformation; when the Ignorance and Superstition of Popery were at height. It was directed to the Inquisitors of *Almain*, &c. and empowerd them to discover and have them burnt *pro Strigatús Heresi*, for the Heresy of Wtchcraft.

See the *Bull* it self before the *Malleus Maleficarum*.

Innocentius Episcopus Servus Servorum Dei, ad futuram rei memoriám, &c. Sane nuper ad nostrum non sine ingenti molestiá pervenit auditum, quod in nonnullis partibus Alcmannæ Superioris, necnon in Mogunim. Colon. Treveron. Saltzburg. & Bremen. Provinciis, Civitatibus, Terris, Locis, & Diæcesibus, complures utriusque Sexus Personæ, à fide Catholica deviantes, cum Demonibus Incubis & Succubis abuti, ac suis Incantationibus, Carminibus, & Conjuratationibus, aliisque Nephandis Superstitionibus, & Sortilegiis, excessibus, criminibus, & delictis, mulierum partus, animalium Fetus, Terræ Fruges, Vinearum uvas, & Arborum Fructus, necnon homines, mulieres, pecora, pecudes, & alia diversorum generum animalia, vineas, quoque pomoria, prata, pascua, blada, frumenta, & alia terræ legumina perire, suffocari, & extinguere, facere & procurare, ipsosque homines, mulieres, jumenta, pecora, Pecudes, & animalia diris tam intrinsecis quam extrinsecis doloribus & tormentis afficere & excruciare, ac eosdem homines ne gignere, & mulieres ne concipere, virosque ne uxoribus, & mulieres ne viris actus conjugales reddere valeant impedire. Fidem præterea ipsam, &c. abnegare.

“Inno-

"*Innocent*, Bishop, a Servant of the Servants of
 "God, in perpetual Memory of the Thing, &c. It
 "is come to our Ears, that great Numbers of both
 "Sexes, careless of their own Salvation, and falling
 "from the Catholick Faith, are not afraid to abuse
 "their own Bodies, with Devils that serve to both
 "Sexes: And with their Inchantments, Charms, and
 "Sorceries, they vex and afflict Man and Beast, both
 "with inward and outward Pains and Tortures: They
 "render Men and Women impotent for Generation:
 "They destroy the Births of Women, and the Increase
 "of Cattel: They blast the Corn of the Ground,
 "the Grapes of the Vines, the Fruit of Trees, and
 "the Grass and Herbs of the Fields, &c.

Nos igitur, &c. Opportunis Remediis, prout no-
stro incumbit officio, providere volentes, &c. Auto-
ritate Apostolica tenore presentium statuimus, &c.
Quemlibet eorum, &c. Hujusmodi inquisitionis officii
exequi, ipsasque personas quas in premissis culpa-
biles repererint, juxta earum demerita, corrigere, in-
carcerare, punire, & multare, &c. He adds, That
 although Henr. Institor, and Jacob. Sprenger were de-
 puted Inquisitors for this Matter by his Apostolical
 Authority, *Tamen nonnulli Clerici & Laici illarum*
partium, quarentes plura sapere quam oporteat, &c.
Ad personarum earundem punitionem admitti non debe-
re, pertinaciter asserere non erubescunt, &c. Per
Apostolica scripta mandamus, &c. Molestatores &
impedientes & contraditores quoslibet & rebelles cujus-
cunque dignitatis, status, gradus, præminentia, no-
bilitatis, & excellentie, aut conditionis, fuerint; per
excommunicationis, suspensionis, ac alias etiam for-
midabiliores sententias, censuras, pœnas, &c. aggra-
vare & reaggravare autoritate nostra proceres invo-
cato ad hoc si opus fuerit Auxilio Brachij Secularis, &c.
Datum Rome, &c. 1484.

“ We therefore, according to our Duty, being de-
 “ firous to apply fit Remedies to so great an Evil, do
 “ by our Apostolical Authority appoint by these Pre-
 “ sents, &c. that the Persons aforesaid shall execute
 “ the Office of Inquisition, and correct, imprison
 “ punish, and fine, &c. all Persons that shall be found
 “ guilty of the Crimes aforesaid, &c. And whereas
 “ many, both of the Clergy and Laity, seeking to be
 “ wise above what is fit, did not blush to assert, that
 “ the Persons were not to be prosecuted in those
 “ Parts, &c. We command all Opposers, Contra-
 “ dictors, or Hinderers of those Prosecutions, of what-
 “ soever State, Dignity, Excellence, or Pre-eminence
 “ they may be, to be excommunicated, or suspended,
 “ as occasion shall require, or punish'd with greater
 “ and more formidable Punishments; and if there be
 “ need, that the Secular Arm be call'd in to help
 “ Given at *Rome*, in the Year of the Incarnation of our
 “ Lord 1484.

From this Time the Notions of Witchcraft were
 very gross, and the Prosecutions bloody, and many
 poor Protestants (called then *Albigenses* and *Waldenses*)
 were involv'd in the Trouble. For two or three Ages
 they were continually accusing, condemning, and burn-
 ing them in one Place or another. To the great
 lessening Mens Faith in God's Providence, they
 charg'd their Frosts, Tempests, Plagues, and Diseases
 upon their Witches; and dug many out of their Graves,
 that by burning their Bodies, they might dissolve their
 Charms. Whole Towns were ready to leave their Ha-
 bitations for fear of Witches; but some Towns were
 so wise as to chase the Inquisitors from amongst them.
 But new *Bulls* from *Rome*, and Notions of Heresy, and
 the Difficulties in the Case, and the Superstitions of
 the People, gave them new Footing, that the Calamity
 continued long, and they had greater Number of Exe-
 cutions under Pretence of that Crime than had been
 in any Age before them. I venture to make that Ob-
 serva-

servation with the more Assurance, not only because I have put down their Numbers, Names and Places in the *Chronological Table*, in the Second Chapter of this Book; but also, because I find the Writers of that Age study for Causes which might be the Reason why they had so many Witches above former Times. The Reason they assign is, That their Age was a Time of great Illumination, and therefore God permitted the Devil the more Power, that their Temptations might be proportionable to their Talents: But the Reason I must give is, That it was an Age of Superstition and Ignorance; and their own Credulity and Folly, and joining Witchcraft with Heresy, made them appear so many, when there were in reality no more than at another Time. And as that Century is the Time from which the Defenders of the vulgar Notions do at this Time fetch their greatest Authorities, I will add some Observations concerning the State of that Age, and the particular Arguments with which they maintain'd their Opinions.

1. The Authority of these Inquisitors was not grounded in this Matter upon any Canon of a Council, but upon a Pope's Epistle, or Bull in that Age, which we count the thickest Darkness of Popery. It was about Thirty Years before the Beginning of the Reformation.

2. Their Heads were full of Romances, and Legends, and Spirits, and superstitious melancholy Notions. *Gerson*, a learned Chancellor of the University of Paris, says, one might see Thousands martyrizing their own Bodies, by tearing the Flesh, and their Blood running. I quote this out of *Casaubon of Credulity and Incredulity*, p. 13.

3. In their Books upon this Subject, *Thomas Aquinas*, or the Pope's Bull, or a Story out of the *Golden Legend*, is a sufficient Solution of a Difficulty, and the usual End of an Argument. As for Instance, I

find they were much entangled about the Case of Transformation. The Council of *Aquilis* had determined, that the Devil could not really change a Man or Woman into any other Creature: But the Confessions of the Witches (which was the chief Evidence upon which they convicted them) contradicted this. They affirmed, that they were changed into *Cats*, and went into Houses through the same little Holes that *Cats* went thorough. If they were changed

Remigius, l. 2. c. 1. into *Asses*, they carried Burdens like other *Asses*; if into *Wolves*, they

were seen like *Wolves*, they ran into the Woods, and worried *Sheep*, and some of them were killed by *Dogs*.

When a Cloyster of *Nuns* were transformed into *Squirrels*, they said they ran up the Trees, and hung upon the Ends of the small Boughs: Now, how can all this be, and their Confessions of them be allowed good, and yet they be in their own Shape all this while unaltered? This is a Difficulty to us Protestants, but not so great to Papists, because in Transubstantiation as much as this is done. They see and eat the Sacramental Bread like a Wafer, and yet it is a Man. And I see several of them close this Case of Transformations with the Legend of *St. Macbarius*. There was a Man, they say, whose Wife was bewitched, and changed into a Mare. Her Husband and some others brought her to that Saint, and he saw her a true Woman, at the same time that they saw her a Mare; and he sprinkled her with Holy Water, and then they saw the same.

To give once Instance more. Many Witches of those Times did certainly confess, that they were carried through the Air into Foreign Parts, and revell'd in the best Wine in the Princes Cellars; then they strook the Hogheads with their Rods, and immediately they were full again. At other times, they said, they danced in a green Meadow, and killed a fat Ox; and when they had eaten him, they put his Bones into his Hide,

Hide, and tied the Four Corners, then strook it with their Wands, and the Ox would rise up, and go to his Fellows. Now to us this is a puzzling strange Case; but they solve it easily by the Legend of *St. Germain*, who did just the same by a poor Man's Calf; when he and his Friends had eaten him up; only they say, *St. Germain* did it in Reality, and the Devil only in Appearance. And *Barth. de Spina*, in the 7th Chapter of *Quest. de Strigibus*, tells us five several Ways whereby the Devil may make both the Witches and the Owner of the Ox believe the thing. One of the five Ways is, that the Devil himself may enter into the Hide, and walk about in it like an Ox for some Days, and then pretend to be sick and die, and the Owner cannot know but that the Ox died his fair Death.

4. When the Absurdity and Impossibility of such Things was objected, they frequently quoted the Fictions of the Heathen Poets for Examples. The Soldiers of *Ulysses*, they said, were changed by *Circe* into Hogs, and *Diomedes* into Birds; *Iphigenia*, they say, was changed into a Doe; and *Lycaon* was transformed by *Jupiter* into a Wolf. And *Orpheus* and *Amphion* are quoted as really drawing the Stones and Trees by their Musick and Verses.

Adv. I wish you do not mistake their *Romances* for their *Histories*. Pray, who are your Authors?

Clerg. Not very good ones, if you will take my Opinion of them; but they are such as must not be rejected by those that defend the Witchcrafts of those Times; for they were the Inquisitors and Judges that condemn'd them; and I do not see but they defend their Opinions with the same Subtilty that other Men defend theirs: But the Age was unlearn'd, and the Religion superstitious, and their Legends and false Principles led them wrong.

5. The casting Evidence in most Tryals was the Confession of the Parties, and the Confessions were drawn from them by cruel Tortures. *Wierus* says, he saw

saw them pour hot Oil upon the Legs of some; others were burnt with Candles under their Arm-holes. Some endured the Torture three times over, before they would confess: And *Remigius*, who had condemned and executed Nine hundred, brings it as an Argument why Tortures should be used; that scarce any one was known to be brought to Repentance and Confession but by those Means, and therefore he said, their Pains were their Blessings.

The ingenious Author of *Cautio Criminalis*, who was an Eye-witness of most of the Facts that he mentions, imputes the great Numbers of their *German* Witches to this; and ventures to say, that if they invented a new Crime, never committed by Man, and examined People by the same Tortures that were used to discover Witches, he would be burnt himself, if they had not as many Confessions of that.

6. Their Skill in *Criticism* was about the same rate with their *Philosophy* and *History*. I will give you but two or three Instances for Samples. One of them giving the Reason how it came to pass, that there were so many *Women* that were Witches, more than *Men* that were Wizzards, fetches an Argument from the Derivation of the Word *Femina*. For, he saith, it comes from *Fe* and *Minus*. *Fe* is the same, he saith, as *Fi*, and *Fi* stands for *Fides*; and thence comes the Word *Femina quia Minorem Fidem habent*. The same Author gives us the Derivation of *Diabolus*; and he lays two before us to chuse of. One is *Diabolus quasi Defluens*, because he fell. In the other he considered that it being a *Greek* Word, it would be better to derive it from the *Greek*; and therefore he fetches it from *Dia duo*, and *Bolos Morfellus*, because he destroys both Body and Soul like two *Morsels*. That they may make the more Mention of Devils in the Old Testament, they interpret the *Philistines* to be Spirits. *Daba te in manus Palestinorum, id est, Demonum*.

Furym.

Jury. I went long enough to School to know better than this comes to. Either you banter us; or else these must be mean obscure Authors.

Clerg. My Author for these Criticisms is *Hen. Institor*, Part 1. Qu. 4. and Quest. 6. and he and *Sprenger* are the two Judges in the Inquisition, to whom Pope *Innocent* directed his famous *Bull*, which you find two or three Leaves before. And which is more than this, he is the first Author in the first *Tome* of the *Malleus Maleficarum*, which is one of the Books that Mr. *Baxter*, in his Preface to *Mr. Mather's Memorable Providences*, sends us to, with the Declaration of his Opinion, That if Sadducees were not mad with *Irreligiosity*, those Books must convince them; whereas I think there is no doubt, but that it is the great Folly of such such like Books that makes so many Sadducees as there are. A Man can hardly be a Sadducee; but he must be an *Atheist* also; but when Religion is clogg'd with such bloody and silly Superstitions, it tempts Men to be both. And therefore, without adding more Observations upon those Popish Inquisitors, I must conclude, That in my Opinion, it still holds true, that the great Numbers of suppos'd Witches that were burnt in that Age, were owing to the Ignorance, and false Principles, and Superstitions of that Time.

Learned *Roman Catholics* cannot reasonably be offended, that for the preserving our own People from the like miserable Superstitions, we lay before them the plain Matter of Fact as it was in that Age, while an unlearn'd Night of Ignorance lay upon both their Church and Ours. Many of their own Writers have spoken of it, with as much Freedom, and in particular *Fran. Belleforest*, a learned *French* Historian, being griev'd to see many innocent Men and Women daily hang'd, drown'd, and tormented, as if they had caused a Disease upon Cattel through all

all Europe: He ends his Additions upon *Nicholas Gilles* with this Sentence, *Tanta jam Stultitia oppres-*
sit miserum Mundum, ut nunc sic absurde Res Cre-
dantur à Christianis, quales nunquam antea ad cre-
dendum poterat quisquam suadere Paganis. (i.e.) "That
 " so great Folly did then oppress the miserable World,
 " that *Christians* believed greater Absurdities, than
 " could ever be imposed upon the *Heathens*". I
 quote this out of another learned Papist, *Gabriel*
Naude, in the 7th Chapter of his *Apology for great*
Men, who had been falsely accused of Magick. And
 I reckon it was the mighty Credulity of the World
 in these and such like Cases, that *Cervantes* and *Ra-*
belais exposed in the comical Histories of *Don Qui-*
not and *Pantagruel*: And perhaps that way of deal-
 ing with them was more proper than grave Argu-
 ments.

C H A P. XIV.

*Some Remarks concerning the Occasion of
our present Statute.*

Adv. **W**ELL, I care not much if I grant you, that these Foreign Laws and *Popish* Authorities shall stand for nothing; for tho' I mention'd them, because Mr. *Baxter*, and most other Writers upon this Subject, lay much weight upon them; yet I must own, that in a Case where the Lives of the King's Subjects and our own Fellow-Christians are concern'd, it is dangerous to sharpen the Prosecutions by the Opinions and Practices of those ignorant and bloody Times. But what will you say to our own Act of Parliament, that carries this Point even as high as the Pope's Bull, and supposes that the Witches feed and reward, that is, I suppose, give suck to evil Spirits. And take notice, that your own *Chronological* Table shews us, that a Statute against Witchcraft hath passed our Parliament Three several Times; in the 33^d of *Henry VIII.* in the 5th of Queen *Elizabeth*, and in the 1st of King *James I.* which is the Law that is now in Force in your Part of the Nation.

Clerg. And yet I am perswaded, you will not be able to shew, that they had one Witch, either before them, or in any Part of the Nation, at any of those Times; but the Law was passed upon other Occasions.

In the 33^d of *Henry VIII.* I do not meet with any Tryal or Execution of any one Witch; but many had a cheating way of getting Money, by pretending to tell Fortunes, by comparing Gentlemen's Coats of Arms with the Letters of their Names: And the Lord *Hungerford* had been so weak as to

go to one of them, to know how long the King should live: And he lost his Head for it in this very 33^d Year of that King's Reign. Now in the latter Part of that Year, and therefore in Probability, upon the Occasion of it, the Parliament passed two Laws against such People. The Statute that you mentioned, against *Conjuration* and *Witchcraft*, and another against *false Prophecies* upon Occasion of Arms, Fields, or Names.

Then we must consider, that this happen'd in that Part of the King's Life when he was severe against the *Protestants*, on purpose to convince the *Papists*, that tho' he had cast off the Pope's Supremacy, he was a *Papist* still, and would have Laws in *England* that should do the same Things, that the Pope's *Bull* did in *Popish* Countries. For that Reason, but Two Years before he had made that cruel Law of the *Six Articles*, and *Bonner* had at that Time burnt several. And that this Law against *Witchcraft* was brought in by the *Popish* Party for a Side-Blow to the *Protestants*, seems plain to me, because the *Preamble* to that Statute saith, *that the Persons that had done these Things had dug up, and pulled down an infinite Number of Crosses*. And in the Body of the Statute it is said, *or, for despite of Christ, or for lucre of Money dig, or pull down any Cross or Crosses*. Now who were they that pulled down the Crosses in those Times? Were they the Witches or Fortune-tellers, or were they not *Protestants*, that thought that was the only effectual way of curing the gross Superstitions of those Times?

To make short of this Argument. --- The *Papists* in other Nations had given those of ours a cruel Example of this way of extirpating Heresy. For it was an Opinion advanc'd amongst them, that most *Hereticks* and *Protestants* had evil Spirits in them. They call'd *Luther*, *Wierus*, *Erengarius*, *Wickliff*,
Huss,

Huss, and many others, *Wizzards* and *Conjurers*. Our *English* Priests propagated amongst their People the same Opinion.

The Jesuit *Delrio* saith, that from the Time of our Reformaton, we were over-run with *Witches*. For he saith, that *Witchcraft* goes along with our *Herefy*, as *Madness* with a *Fever*. See the *Preface* to his *Disquisitiones magicae*. Pope *Adrian VI.* in his *Decretal Epistle* concerning *Witchcraft*, calls it *Heresis Strigatus*, and describes many of those *Witches* that he meant, as a *Sect* deviating from the *Catholick Faith*, &c. denying their *Baptism*, and shewing *Contempt* of the *Ecclesiastical Sacraments*, and especially of that of the *Eucharist*, treading *Crosses* under their *Feet*, and taking the *Devil* for their *Lord*, destroy'd the *Fruits* of the *Earth*, by their *Enchantments*, *Sorceries*, and *Superstitions*. See *Barthol. de Spina*. Chap. 3. This was a *Trap* that would catch a *Protestant* as well as a *Wizzard*, and take him off without ever letting the *World* know what he dy'd for. *Scot* saith, They melted away many *Protestants* by this Means. And this Statute of *Henry VIII.* being made at that Time when the *Papists* prevail'd; and expressly joining that dangerous Clause of their pulling down *Crosses*, with their *Acts* of *Witchcraft*; I cannot but think, that one Reason of its being made, was, that it might be a *Hank* upon the *Reformers*.

Adv. I believe you cannot name one *Protestant*, that died by that Law.

Clerg. Nor can you, I believe, name one *Witch*. I am apt to think, it was a Law never executed; but I count it a *Snare* ready laid. And I am the more of this Mind, because the *Reformers* abrogated this amongst the other severe Laws that had been made against them, the very first Year that they had Power, (i. e.) in the first of *Edward VI.* Then you may observe farther, that in that part of the Statute that points at *Witchcraft* and *Conjurations*, tho' there

there is one Expression that supposes real Mischief done, there are three that plainly express much Vanity and Cheat in their magical Pretensions. First it is said, they pretended to understand and find hid Treasure. Then after the mention of Witchcrafts, and Enchantments, and Sorceries, it is added, for the Execution of their said *false Devices* and *Practices*, And a little after ---- Giving Faith and Credit to such *fantastical Practices*. And therefore I think that Act of Parliament doth no ways prove, that the Makers of it believed much Reality in their Art, but very great Wickedness, and many bad Consequences.

The next Time that a Statute against Witchcraft passed our Parliament, was the 5th of Queen *Elizabeth*. In that Year, or near that Time, I do not meet with so much as one Witch either executed, or tried; but *Cambden* tells us, that the Countess of *Lenox*, and the Earl her Husband, and *Anthony Pool*, and his Brother, and *Anthony Fortescue* were condemned for Treason, and freely confess'd the Conspiracy; but said, it was not intended to take Place in the Queen's Life; but they had learn'd from some conjuring Wizzards, that the Queen would not live out that Year, and they had prepared their Matters to take place at her death. This Year, (and therefore I suppose, upon this Occasion) the Parliament renew'd the Law against *fantastick Prophecies* upon *Arms*, and *Fields* and *Badges*. And the same Day they passed an Act against Conjurations, Witchcraft, and Sorcery. And in the same Session, they made a Law to banish *Gypsies* that pretended to tell Fortunes by *Palmistry*. And some time after this, they made another Law against those that should calculate the *Queen's Nativity*.

When we hear of so many Laws of this Sort in so wise a Reign as Queen *Elizabeth's* was; we must consider, that the Reformation had been made

made but a few Years before; and therefore the Nation was not got clear from the Influence of Popery and Ignorance. Tho' the Laws about Religion were chang'd, the Inhabitants of the Country were the same, and the *Monks* and *Nuns*, being turn'd loose amongst the People, infected their Minds with Superstitious Tales: and tho' those Follies are usually Matter of Jest, while they keep among the Vulgar, yet when they happen to find Faith amongst the Great Ones, and the Kindred of the Crown, they often draw them to the attempting great Changes. For the high Stations of the Great do not secure, either them or their Children, sounder Judgments than their Neighbours, nor free them from the Superstitions and Credulity of the Meaneest; And when their high Spirits and great Interests are acted by vain Hopes and Tales, they soon burst the Bonds that preserve a Nation's Peace. Now the Government in that Age, having been vex'd with continual Plots, and bold Attempts, that sprang out of those Caples, they found it necessary to shut every Door against them. But I conceive we cannot from those Laws make any certain Determination, how much reality they thought there was in their Sorcery more than their Palmestry; nor whether their Invocations of Spirits and Circles for Conjurat[i]on was not as meere a Cheat as their calculating Nativities. And besides, I do not find, that these Points underwent any severe Examination of learned Men in that Age, but rather pass'd the Two Houses without much discussion, as sometimes some Laws happen to do. I have consulted the Journal of the Two Houses of Parliament in that Reign, as it was publish'd out of the Manuscripts of Sir Symonds D' Ewes, and the largest Note that I find is this; Thursday the 11th of February Three Bills, of no great Moment, had each one Reading; of which the last being the Bill for Servants Robbing their Masters, Buggery, Invocation of Evil

Spirits, Inchantments, &c. to be Felony, was read the third Time, and pass'd the House.

Then it may be observ'd farther, That as this Law had nothing of feeding and rewarding Spirits, as ours hath now; so it was much more merciful than our present Statute. For if there were some Acts of Sorcery or Witchcraft prov'd, yet if they had not killed any Person, the Penalty for the first Conviction was only a Year's Imprisonment, and Pillory Four Times in that Year.

That Statute which is in Force now, was made in the 1st Year of King *James the First*. The Parliament, that Year, repealed the Queen's more merciful Law, and made this new One, as the Preamble expresses it, for the more severe Punishing of it: But in this Juncture I do not find any one *Witch*, either before them, or in any Part of the Nation; nor doth the Preamble make mention of any Increase of such Persons amongst us. It is true, that about Nine Years before, the *Witches of Warbois* had been hang'd, and some others before them; and *Harshly*, in the Year 1597. But for Two or Three Years last, the Magistrates had been rather engag'd in discovering Frauds and Impositions, and had Punish'd several such: And the Convocation, this same Session, made our prudent Canon, that Suspend any Clergyman, that should pretend to cast out Devils without Licence under Seal: But the Parliament, that same Year, Enacted our present Statute. And if I may be permitted to offer my Conjecture at the Reason for changing the Law we had before for this, the best Guess I can make is this;

King *James the First* was a Prince of good Natural Parts, and as many Great Persons have, so did he, take as much Pleasure in the Studies of Learning, as in any of the Advantages of his Station: But he had the Misfortune to be engag'd in dark and difficult Subjects in his younger Years. Before he was
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Twenty, he ventur'd to interpret the *Revelation*. In the Twenty-third Year of his Age, he had the Examination *Agnes Symson*, commonly call'd, *The Wise Wife of Keith*, and of several others, who confess'd themselves guilty of Witchcraft. The King had the Honour of being acknowledged, a *Man of God*, that their Spirits had no Power over: And Arch-bishop *Spotswood* faith in his History, *That in Scotland, that Winter was spent in the Examination of Witches*. Two or Three Years after that, King *James* publish'd his *Demonologia*; that is, (as appears by the Name and Book together) *The Doctrine of Devils and Witchcraft*: And coming to our Crown some few Years after, every one would be forward to read and admire the King's Book upon so curious a Subject: And our Statute being made in the very first Parliament that he held in *England*, I cannot forbear thinking that it was the King's Book and Judgment, more than any Encrease of Witches, that influenc'd the Parliament to the changing the Old Law.

I am the more confirm'd in this Opinion, because the very Body of our Statute agrees with the Confession of that *Scotch Witch* that he examin'd. For, as we find it in Mr. *Glanvil's* Collection, *Agnes Symson* told him, *She had been at Church, at Eleven of the Clock at Night, with above a hundred other Witches. They had black Candles, she said, set round the Pulpit; and the Devil in a black Gown and Hat, preach'd to them, that they should keep his Commandment, of doing all the Ill they could. Then they open'd Three Graves, and took the Fingers, and Toes, and Neises of the dead People: and she had a Winding-Sheet, and Two Joints for her Share. After that they kiss'd the Devil's Back-side, and went home.* Now whether the Old Woman had been at some Burving, and dreamt of the Funeral, I know not: But our Statute seems plainly to be taken from this; for the Words are, *If any shall take up any dead Man, Woman, or Child, out of his,*

or her, or their Grave, or any other Place, where the dead Body resteth, or the Skin, Bone, or any other Part of any dead Person, to be employ'd, or us'd in any manner of Witchcraft, Inchantment, Charm, or Sorcery, &c. Now comparing these Things together, I cannot but think, that if King *James* himself was not the first Mover and Director in this Change of Statute, yet there might probably be a Design of making Court to the King by it. And I must add, that the Translation of our *Bible* being made soon after, by King *James's* particular Desire, hath receiv'd some Phrases that favour the vulgar Notions more than the Old Translation did. At that unhappy Time was brought in that gross Notion of a *Familiar Spirit*, tho' the *Hebrew* Word hath no Epithet at all, and should rather have been translated into some of those Words, that signify a cheating Ventriloquist. Some other Changes were made besides that; and, considering its Excellence in general, I cannot but impute its Disadvantage in this Respect, to the great Reverence they had to the King's Judgment, and the Testimony he gave them of Facts from *Scotland*.

Furym. I am the apter to believe this Account; because I have often heard, that our Law did come from thence.

Clergym. And whether it did or no, it is not greatly material. We are free for all that to use our own Reason in judging, which Notion of Witchcraft agrees best with the Nature of Things, as we see them before our Faces: And if the more cautious Notions be the more probable and safe, we are free to take them, tho' our Statute be grounded upon a Supposition of the Vulgar. I have heard, that King *James* himself came off very much from these Notions in his elder Years; but when *Laws* and *Translations* are fix'd, it is a difficult Thing to change them.

Furym. There is one Question which you have partly answer'd already; and yet I desire leave to put
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put it more particularly. If these Notions that you have defended were to prevail, they would make the Prosecutions of Witches very difficult; and would not the Number of such People increase upon us to our great Danger?

Clergym. Through the Wisdom of our Government, we have had a pretty large Experience of this way of dealing with them; and let Mr. *Advocate* be judge, whether we are not as free from Witches here in *England*, as they are in *Scotland*, where, till of late they have been more zealous in their Prosecutions? Are not our good *Women* deliver'd with as much Ease and Safety now, as they were in 1559, when it was put into the Articles of Visitations, that they should enquire, *Whether any Sorcerers hurt the Women in the Time of Travel?* Do not our Frosts, and Distempers, and Diseases upon Cattle, pass off as kindly, and as soon, as they did in *Germany*, when they dug Witches out of their *Graves* to dissolve their Charms? And therefore I am not in fear of any Damage on that side. Not that I would have our cheating *Fortune-tellers*, *Jugglers*, pretended *Conjurers*, *Witch-Doctors*, *Gypsies*, *Calculators* of *Nativities*, or any that are guilty of cruel *Curses* and *Threatnings*, or any real *outward Acts* of *Sorcery*, to be suffer'd unpunish'd. I am so far from that, that I heartily wish the *Grand Juries* would present such Misdemeanours, and have them punish'd more severely than they are: But then I am so far from wishing to see eager Prosecutions of *old Women* upon the vulgar Notions, and by the common Trials, that I rather wish there was a Bar put, that they might not break out upon us in any unsettled Time. These Doctrines have often been made Party-Causes both in our own and other Nations. One side lays hold of them as Arguments of greater Faith, and Orthodoxy, and closer Adherence to Scripture, and calls the other *Atheists*, *Sadducees*, and *Infidels*. The People easily fall in with such po-

pular Pretences; and not only those that stand in the Prosecutor's way, and a few suspected Persons are sacrific'd, but sometimes Governments are shaken, if they oppose their Notions. Our present Freedom from these Evils are no Security, that such a Time may not turn up in one Revolution or another; and it may be worth our Consideration, whether in such a Juncture, the Lives of Men would not be better secur'd under the Fence of a wise and well-consider'd Law, rather than under a superstitious tho' well-meant Statute. But this is more proper for those to whose Care such Works belong; and to their Judgment I leave it, asking Pardon for what I have said, if this Suggestion be thought too much.

C H A P. XV.

Being a Collection of some notorious IMPOSTORS Detected.

Jurym. **I** Begin to think that you have gone through all Points that need clearing in this Matter. You have consider'd the Case of natural Causes, and shewn how much farther they reach than is generally thought. You have trac'd it Historically, and shewn the first Rise, Increase and Declension of those Notions. You have examin'd and confuted the Principles that they were grounded upon. You have answer'd the famous Tryals that have been printed: You have clear'd the Texts of Scripture that relate to this Matter; and given Account how we came to have such an *Act of Parliament*; and yet let me tell you, That the Word *Witch* in Scripture, with Two or Three odd Accidents, and a frightful Story, shall weigh down all your Arguments

ments with our Country People; and I am afraid there is no way to prevent it.

Clergym. No way of Reasoning and Argument, for that never comes before many of them; and if it did, it is too long and difficult for them to judge of: But there is a shorter, and yet a just Way, that would do it effectually, if Magistrates and wise Men will use it.

Advoc. What Way may that be? For these Notions, and the cruel Executions that follow them, are not such honourable or desirable Things; but that even in *Scotland*, we should be glad to be free from them, if we can be so, without losing our Faith and Vertue.

Clergym. The Way that I mean will neither lose nor lessen either. It is only that which I have several Times hinted already, even a fair and impartial Execution of the Law, without respect of Persons. Let forward and superstitious People feel a little of the effect of their own Notions.

As our excellent Lord Chief Justice hath let them know, that wilful Drowning is wilful Murder; let them find it so effectually in two or three Instances.

As it is not only my Judgment, but the Opinion of all that I have consulted, That Scratching to draw Blood; Setting the Bottle and Urine; Burning of Cakes; Hanging of Blankets, &c. are Acts of Sorcery, and Charms to employ Spirits; and, according to some Notions, are implicit Compacts, and certainly within the Statute, and yet commonly practis'd by the Accusers, tho' the Severity of the Law may be too hard to be let loose upon them, let the gentlest Part of it, that of the Pillory, be put in Execution.

As they bring a very sad Calamity, worse than natural Death, to the poor Creatures, whose good Name they take away; let but the same Remedy be us'd that was at *Boston* in *New England*; clap but

an Action of *Defamation* upon the Backs of those that call *Witch*, and cannot prove their Words, and these will clear their Understandings, and make them take care to go upon sober and accountable Grounds in Accusations,

But as the Success of this must be left to Time; and as my Neighbour rightly takes Notice, that with the Generality of Mankind, a frightful Story weighs more than the clearest Reason; for their present Help, I will take that Course, which is the likeliest way that I know of; and that is, to set Story against Story. And therefore, beside the Cases which I have consider'd, and, I hope, confuted already, I will give you some famous Relations of Impositions and Delusions, that have been detected beyond Doubt or Question.

Advoc. And then I suppose you will make your Inference; that because there are a Multitude of *Bristol* Stones, there are no true Diamonds in Nature,

Jurym. I pray, Mr. *Advocate*, dare not you say the Sea is Salt, because you have not tasted of all the Water? If there be an Error in this Case of Witchcraft, are you resolv'd to keep it till you have a particular Confutation of every Tale that was ever told? You are in a bad way, if that be your Resolution; and therefore, I beg of you, good Sir, to give us Account of those Detections you mention'd.

Clergym. I will do it very willingly; for I think they are the proper Close and finishing Stroke of the Probation foregoing: And as our Forefathers took great Care to print and fix them for a Testimony of what they had seen in their Days; I think they ought to be preserv'd with Diligence. When Truth is found out in any difficult Case, it ought to be preserv'd with as much Care, as Ground gain'd from an Enemy: And as there is no Sect or Side, but
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which, in their Turns, have had their Share in these Mistakes or Faults, I shall put them down near the Order of Time, as they have come to my Knowledge; and as I have not past over those, where even our own Clergy have been concern'd, others will have more Reason to bear with Patience those Relations that are needful for their future Caution.

THE FIRST RELATION,

Shall be of the Maid of Kent, in the Reign of Henry the VIIIth, taken out of the late Bishop of Salisbury's History of the Reformation.
Part I.

E*Lizabeth Barton of Kent*, in the Parish of *Aldington*, being sick, and distemper'd in her Brain, fell in some Trances, (it seems by the Symptons they were Hyfterical Fits) and spoke many Words, that made great Impressions on some about her, who thought her inspired of God; and *Richard Master*, Parson of the Parish, hoping to draw great Advantages from this, went to *Warham*, Arch-bishop of *Canterbury*, and gave him a large Account of her Speeches; who ordered him to attend her carefully, and bring him a further Report of any new Trances she might afterward fall into. But she had forgot all she said in her Fits; yet the crafty Priest would not let it go so, but perswaded her, that what she said, was by the Inspiration of the Holy Ghost, and that she ought to own that it was so. Upon which he taught her to counterfeit such Trances, and to utter such Speeches as she had done before; so that after a while's Practice, she became very ready at it. The Thing was much noised Abroad, and many came to see her; but the Priest having a mind to raise the Reputation of an Image of the Blessed Virgin, that was
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in a Chapel within his Parish, that so Pilgrimages being made to it, he might draw those Advantages from it, that others made from their famed Images; he chose for his Associate one Doctor *Bocking*, a Canon of *Christ-Church* in *Canterbury*. Upon which they instructed her to say in her counterfeited Trances, that the Blessed Virgin had appeared to her, and told her she could never recover, till she went and visited her Image in that Chapel. They had also taught her in her Fits, to make strange Motions with her Body, by which she was much disfigured, and to speak many godly Words against Sin, and the new Doctrines, which were called Heresies, as also against the King's Suit of Divorce. It was also noised Abroad, on what Day she intended to go and visit the Image of the Virgin; so that about Two Thousand People were gathered together, and she being brought to the Chapel, fell into her Fits, and made many strange Grimaces, and Alterations of her Body, and spake many Words of great Piety, saying, That by the Inspiration of God, she was called to be a religious Woman, and that *Bocking* was to be her Ghostly Father. And within a little while she seemed, by the Intercession of our Lady, to be perfectly recovered of her former Distempers, and she afterwards professed a religious Life: There were also violent Suspicions of her Incontinency, and that *Bocking* was a Carnal as well as a Spiritual Father. She fell in many Raptures, and pretended she saw strange Visions, heard heavenly Melody, and had the Revelation of many Things that were to come; so that great Credit was given to what she said, and People generally look'd on her as a Prophetess, and among those the late Arch-bishop of *Canterbury* was led away with the rest. A Book was writ of her Revelations and Prophecies, by one *Deering*, another Monk, who was taken into the Conspiracy with many others. It was also given out, that *Mary Mag-*

Magdalen gave her a Letter that was writ in Heaven, which was shewed to many, being all writ in Golden Letters. She pretended, when the King was last at *Calais*, that he being at *Mais*, an Angel brought away the Sacrament and gave it to her, being then invisibly present, and that she was presently brought over the Sea to her Monastery again. But the Design of all these Trances was to alienate the People from their Duty to the King; for the Maid gave it out, that God revealed to her, *That if the King went on in the Divorce, and married another Wife, he should not be King a Month longer, and in the Reputation of Almighty God, not one Hour longer, but should die a Villain's Death.* This she said was revealed to her in Answer to the Prayers she had put up to God, to know whether he approved of the King's Proceedings or not.

In November 1533, Henry the VIIIth, being King at that Time, ordered, That the Maid and her Complices, *Richard Master*, Doctor *Bocking*, *Richard Deering*, *Henry Gold*, a Parson in London, *Hugh Rieb* an observant Fryar, *Richard Risby*, *Thomas Gold* and *Edward Twaites*, Gentlemen, and *Thomas Lawrence*, should be brought into the Star-Chamber, where there was a great Appearance of many Lords. They were examin'd upon the Premises, and did all, without any Rack or Torture, confess the whole Conspiracy, and were adjudged to stand in *St. Paul's* at the Sermon-time; and after Sermon, the King's Officers were to give every one of them his Bill of Confession, to be openly read before the People, which was done next Sunday, the Bishop of *Bangor* preaching, they being all set in a Scaffold before him. This publick manner was thought upon good Grounds, to be the best way to satisfie the People of the Imposture of the whole Matter; and it did very much convince them, that the Cause must
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needs be bad, where such Methods were used to support it.

Soon after that, on the 20th of *April*, 1534, the *Nun* and *Bocking*, *Master*, *Deering*, *Risby* and *Gold*, were brought to Tyburn; the Nun spake these Words, “ Hither I am come to dye, and I have not been only “ the Cause of my own Death, which most justly I “ have deserved, but also I am the Cause of the “ Death of all these Persons, which at this Time “ here suffer. And yet to say the Truth, I am not “ so much to be blamed, considering that it was well “ known to these learned Men, that I was a poor “ Wench, without Learning, and therefore they “ might easily have perceived, that the Things that “ were done by me, could not proceed in no such “ fort; but their Capacities and Learning could right “ well judge from whence they proceeded, and that “ they were altogether feigned: But because the “ Thing which I feigned was profitable to them, “ therefore they much praised me, and bore me in “ Hand, that it was the Holy Ghost, and not I, “ that did them; and then I being puffed up with “ their Praises, fell into a certain Pride and foolish “ Fantasy with myself, and thought I might feign “ what I would, which Thing hath brought me to “ this Case; and for which now I cry, God and the “ King’s Highness, most heartily Mercy; and desire “ you, all good People, to pray to God to have “ Mercy upon me, and on all them that here suffer “ with me.

The Second RELATION.

This following Detection is taken out of the Discovery of Witchcraft, by Reginald Scot, Esq; lib. 7. c. 1, 2. and is confirmed by Dr. Harinet, in his Discovery of the fraudulent Practices of Mr. Darrel. Here first follows the Narrative as printed by the Actors, October 13, Anno Domini, 1574.

Mildred, the base Daughter of *Alice Norrington*, and now Servant to *William Spooner* of *Westwell*, in the County of *Kent*, being of the Age of Seventeen Years, was possessed with Satan. On the 13th of *October*, 1574, about Two of the Clock in the Afternoon of the same Day, there came to the same *Spooner's* House, *Roger Newman*, Minister of *Westwell*, *John Brainford*, Minister of *Kinington*, with others, whose Names are under-written, who made their Prayers unto God, to assist them in that needful Case: and then commanded Satan, in the Name of the Eternal God, and of his Son *Jesus Christ*, to speak with such a Voice as they might understand, and to declare from whence he came; but he would not speak, but roared, and cryed mightily: and tho' we did command him many times, in the Name of God, and of his Son *Jesus Christ*, and in his mighty Power to speak, yet he would not; until he had gone through all his Delays, as roaring, crying, striving, and gnashing of Teeth, and otherwise, with mowing, and other terrible Countenances, and was so strong in the Maid, that Four Men could scarce hold her down. And this continued by the space almost of Two Hours: So sometimes we charged him earnestly to speak, and again praying unto God that he would assist us: At the last he spake but
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very strangely, and that was thus; *He comes, he comes*: and that oftentimes he repeated: *And he goes, he goes*: and then we charged him to tell us, who sent him? And he said, *I lay in her Way like a Log, and I made her run like Fire*; but I could not hurt her: And why so? said we; *Because God kept her*; said he. When camest thou to her? said we; *To Night in her Bed*; said he. Then we charged him, as before, to tell what he was, and who sent him, and what his Name was? At first he said, *The Devil, the Devil*: Then we charged him as before; then he roared and cryed as before, and spake terrible Words, *I will kill her, I will kill her; I will tear her in pieces, I will tear her in pieces*. We said, Thou shalt not hurt her: He said, *I will kill you all*: We said, Thou shalt hurt none of us all: Then we charged him as before: Then he said, *You will give me no Rest*: We said, Thou shalt have none here; for thou must have no Rest within the Servants of God: But tell us, in the Name of God, what thou art, and who sent thee? Then he said, *He would tear her in pieces*: We said, Thou shalt not hurt her: Then he said again, *He would kill us all*: We said again, Thou shalt hurt none of us all; for we are the Servants of God; and we charged him as before: And he said again, *Will you give me no Rest?* We said, Thou shalt have none here; neither shalt thou rest in her; for thou hast no right in her, since Jesus Christ hath redeemed her with his Blood, and she belongeth to him, and therefore tell us thy Name, and who sent thee? He said, *His Name was Satan*: We said, Who sent thee? He said, *Old Alice, Old Alice*: which *Old Alice*? said we; *Old Alice*, said he: Where dwelleth she? said we; *in Westwell-street*, said he. We said, How long hast thou been with her? *These Twenty Years*, said he. We asked, Where she did keep him? *In Two Bottles*, said he: Where be they? said we; *In the Backside of her House*; said he: In what Place? said we; *Under*
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the Wall, said he: Where is the other? *In Kenington*: In what Place? said we; *In the Ground*, said he: Then we ask'd him, What she did give him? he said, *Her will, her will*: What did she bid thee do? said we; he said, *Kill her Maid*: Wherefore did she bid thee Kill her? said we; *Because she did not love her*. We said; how long is it ago, since she sent thee to her? *More than a Year*, said he: Where was that? said we; *At her Mistress Brainsford's at Kenington*, said he: How oft wert thou there, said we; *Many Times*, said he: Where First? said we; *In the Garden*, said he: Where the Second Time? *In the Hall*: Where the Third Time? *In her Bed*: Where the Fourth Time? *In the Field*: Where the Fifth Time? *In the Court*: Where the Sixth Time? *In the Water*, where I cast her into the Mote: Where the Seventh Time? *In her Bed*: We asked him again, where else? he said, *In Westwell*: Where there? said we; *In the Vicarage*, said he: Where there? *In the Loft*: How earnest thou to her? said we; *In the likeness of two Birds*, said he: Who sent thee to that Place? said we; *Old Alice*, said he: What other Spirit were with thee there? said we; *My Servant*, said he: What is his Name? said we; he said, *little Devil*: What is thy Name? said we; *Satan*, said he: What doth old Alice call thee? said we; *Partner*, said he: What doth she give thee? said we; *Her Will*, said he: How many hast thou kill'd for her? said we; *Three*, said he: Who are they? said we; *A Man and his Child*, said he: What were their Names? said we; *The Child's Name was Edward*, said he: What more than Edward? said we; *Edward Ager*, said he: What was the Man's Name? said we; *Richard*, said he: What more? said we; *Richard Ager*, said he: Where dwelt the Man and the Child? said we; *At Dig, at Dig*, said he: This Richard Ager of Dig, was a Gentleman of Forty Pounds Land by the Year; a very honest Man, but would often say he was bewitch'd,
and

and languished long before he dyed. Whom else hast thou kill'd for her? said we; *Wolton's Wife*, said he: Where did she dwell? *In Westwell*, said he: What else hast thou done for her? said we; *What she would have me*, said he: What is that? said we; *To fetch her Meat, Drink and Corn*, said he: Where hadst thou it? said we; *in every House*, said he: Name the Houses? said we; *At Potman's, at Farm's, at Millen's, at Fuller's, and in every House*: After this, we commanded *Satan* in the Name of *Jesus Christ*, to depart from her, and never to trouble her any more, nor any Man else; then he said, *He would go; he would go*; but he went not: Then we commanded him as before, with some more Words; then he said, *I go, I go*; and so he departed: Then said the Maid, he is gone, Lord have Mercy upon me; for he would have killed me; and then we kneel'd down, and gave God Thanks with the Maiden, Praying that God would keep her from *Satan's Power*, and assist her with his Grace. And noting this in a piece of Paper, we departed. *Satan's Voice* did differ much from the Maid's Voice; and all that he spake was in his own Name. Subscribed thus.

Witnesses to this, that heard and saw this whole Matter, as followeth,

Roger Newman, Vicar of Westwell.

John Brainford, Vicar of Kenington.

Thomas Taylor.

Henry Taylor's Wife.

John Taylor.

Thomas Frenchborn's Wife.

William Spooner.

John Frenchborn, and his Wife.

After

After this Account at large of her Case, Mr. *Scot* proceeds: Upon the brink of her Divinity, and miraculous Trances, she was convented before Mr. *Thomas Wotton* of *Boston Malherb*, a Man of great Worship and Wisdom, and, for deciding and ordering of Matters, of rare and singular Dexterity; through whose discreet handling of the Matter, with the Assistance and Aid of *George Darrel*, Esq, being also a right, good and discreet Justice of the same Limit, the Fraud was found, and the Cozenage confessed, and she received condign Punishment: Neither was her Confession won, according to the Form of the *Spanish* Inquisition, through Extremity of Tortures, nor yet by Guile, or Flattery, nor by Presumptions, but through wise and perfect Tryal of every Circumstance, the Illusion was manifestly disclosed.

After her due Tryal, she shewed her Feats, Illusions, and Trances, with the Residue of all her miraculous Works, in the Presence of divers Gentlemen of great Worship and Credit, at *Boston Malherb*, in the House of the said Mr. *Wotton*.

Scot's Discovery of Witchcraft, Book VII. 1st and 2d Chapters.

The Third RELATION,

Of the IMPOSTURE of William Somers of Nottingham, pretended to be Dispossess'd by Mr. John Darrel.

IN this following Relation I must crave the Reader's Patience, tho' I be particular and large: For it is a Case that hath been famous, and often disputed. Our Seventy-second Canon was made immediately after it, and very much upon the Account of that, and some Popish Impostures, printed in the *Compassionate Address to Papists*. And *The Compleat History of Witchcraft*, &c. hath now, after so many
 O Years;

Years, Re-printed the Depositions of Seventeen Witnesses, to confirm the Truth of the Fact, without ever taking notice of those plain Detections that you will find after them : And as, I believe, it will both raise your Indignation at this Author, and let you see the Necessity there is, that it should be answer'd, I beg leave to take my Account from the Beginning of Mr. Darrel's Practice and foul Dealings in this Matter.

Mr. *John Darrel*, the chief Actor in what follows, was first entred into the *Study of the Common Law* : He spent one Year in it ; but in the 30th Page of his Detection, he saith, God withdrew him from it, by laying a strange and extraordinary Sluggishness upon him in that Study. It is hard to guess, by what Rules of Scripture or sound Reason, he could conclude, that an extraordinary Sluggishness was an Indication, that Providence designed him for a Divine : It seems rather a Touch of that rash Enthusiastick Judgment, that troubled the World so much afterward. But however, the Notion was strong with him, that we find him soon after a Preacher amongst those, that, in that Age, were called *Puritans* ; and his Behaviour in the Ministry was suitable to the Reason of his Entrance ; for one of the first Works he undertook, was, a casting out of Devils. For when he lived at *Mansfield*, of the Age of Four and Twenty, one *Katherine Wright*, a Girl of Seventeen, happened to have her Belly swell, and not like one with Child, but as having some hysterick Distemper, and a Motion sometimes in it ; and going to a Well for Water, she fancied she saw a Child without Feet : After that she had Fits, and thought she saw Shapes and Apparitions : and she confessed afterwards, that finding that this made a severe Father-in-Law more kind, she made her Fits more, and worse than they were. This young Woman was brought to *Mansfield*, to young Mr. *Darrel*, who, some way or other,

ther, even then, had made himself known for a *Man of Hope*, as they express'd it, *for the relieving those that were distressed in that sort.* Now a wise Man would have thought, a young Woman, of that Age, swell'd in that manner, had had the *Green Sickness*, and that the Child without Legs, might be her own Image in the Water: For when any see themselves in a Well, the Legs are out of Sight. But Mr. *Darrel's* Notions led him the other way; for he gave his Opinion, that her Trouble was from the Devil: and he, and his Wife, with Three or Four of the Family, kept a Day of Prayer for her; and beginning at Four of the Clock in the Morning, by Noon she was thought to be dispossest'd.

And to pass over many Follies that shew'd both great Ignorance and Presumption; one was, that upon the Suggestion of that Maid, he accus'd one *Margaret Roper*, for sending the Spirit into her by Witchcraft, and carrying her before one Mr. *Fouliamb*, a Justice of Peace; Mr. *Fouliamb* perceiving how Matters had been carry'd, discharg'd the poor Woman, and threatned to send him to Goal, if he demean'd himself no better.

Such a just Reproof, from a sober Magistrate, might have cur'd a young Man of such Enthusiastical ill-grounded Notions: And very likely it did for some time; for we find no more Actions of this sort till Ten Years after. Then, being in a new Place, and Mr. *Fouliamb* being dead, he got a fresh Credit from the Boy of *Barton*; and the same Year he was thought to have dispossest'd Seven in one Mr. *Starly's* Family in *Lancashire*: and by them gave the *Common Prayer-Book* a great Foil: for they found by Experience, that *Stinted Prayers*, read out of a Book, had little Effect upon the Spirits: but at conceived Prayers, the Parties were much troubled. But I will pass over these Facts, and come to his Two last; for if the First and Last be found Counterfeits,

terseits, I will trust it to the Reader's Judgment to think, whether the Middle was much better: and besides, the last contains more Variety; for the Dæmoniack being a Fidler's Boy, that was strong and nimble, and a crafty Mimick, the Devil was thought to shew himself more plainly in him; for in our modern Possessions, such as the Dæmoniack is, such is the Dæmon.

To come then to the Case of *William Somers*, and his Sister-in-Law, *Mary Cowper*; and that I may not mingle any Thing that may be thought doubtful, I will pass over some Depositions of *Somers*, in which he charges Mr. *Darrel*, to have fore-instructed, and taught him, before ever he began to counterfeit. Not but there are considerable Probabilities even of that; but as that rests, as it must needs, upon the Boy's own Testimony, and because one cannot be sure, but, that to extenuate his own Fault, he might make Mr. *Darrel* worse than he was; therefore I will let that Part pass, and come to those Things where the Boy's Testimony was confirmed by Notoriety of the Fact, and other Witnesses, and Mr. *Darrel*'s own Examination, and Books.

This Case of *William Somers* happen'd towards the latter End of Queen *Elizabeth's* Reign; he was a Servant to one Mr. *Brakenbury*, near *Ashby-de-la-zouch*, the Place where Mr. *Darrel*, about that Time, lived. He had some odd kind of Fits there, which Mr. *Darrel* afterward believed was a Possession. He was turned out of his Place for them, and having no Exorcist, was well of himself for several Years: From Mr. *Brakenbury's*, he came to *Nottingham*, to one *Robert Cowper*, his Father-in-Law; and his Mother bound him Apprentice to one *Thomas Porter*, one of the Town-Musick. After some Time, he ran away from him, and came back; ran away again; but returned to him again, designing to serve out his Time; but understanding, that his Master would
make

make him stay till he had made up the Time he lost; to make his Master glad to be rid of him, he pretended himself Sick; and having really got Cold in the Water, he huffed up his Belly, and made it move, and practised the same Tricks he had done at Mr. *Brakenbury's*. Some that came to see him, said he was possess'd, and brought with them a Book, *Of the Witches of Warbois, and Mr. Throgmorton's Children*; and by that he learned several Things, and said, he was bewitched by an old Woman that he had met with, because he would not give her a Hatband, that he had found.

Mr. *Darrel* had a Sister lived then in *Nottingham*, and she said, her Brother had cured Nine such Persons; and upon that, *Somers*, in his Fits, called for *Darrel, Darrel*. If it was a Devil, he had a great Mind to be cast out. He liked Mr. *Darrel's* way: For it appeared afterward, that he had known Mr. *Darrel* before, at *Ashby-de-la-zouch*, and he would not rest now till Mr. *Darrel* was sent for. Whereupon, not the Mayor and Aldermen of *Nottingham*, as this new Author boldly affirms, but a Sister of Mr. *Darrel's*, that liv'd in *Nottingham*, and Mr. *Aldridge*, Vicar of St. *Mary's*, wrote to Mr. *Darrel* to come, and he came the 5th of *November, 1597*.

Since the Gift of discerning Spirits is ceased in the Church, it is a Matter of very great Difficulty to distinguish betwixt Possession, and some Efforts of our own Souls in some Diseases. Wise Men therefore, in Cases of that Nature, are slow in determining: But Mr. *Darrel*, before he came thither, at a Friend's House, where he called, declared his Belief of the Possession, his purpose for a Fast, and that he did not doubt the Boy's Deliverance. When he came to *Nottingham*, before ever he saw him, he told the Boy's Friends that he was possess'd. When he had seen him, the very first Night, he declared the same; and added, that the Boy was senseless in

his Fits; and that what he spoke, was not from himself, but the Devil. When he ask'd *Somers*, How he did? and he said, Well: *Mr. Darrel* answered, that it was not he, but the Devil that said so. Again, he told in *Somers's* hearing, how he was like the Boy of *Burton*, and *Catherine Wright*, and the Seven in *Lancashire*; that he would be much worse than he was yet; would lie in a Trance, when the Devil went out: and how all the rest had seen the Devil go out in the Likeness of some Creatures. The Shapes that the other Spirits were said to go out in, were these, a Mouse, a Man with a Hunch-back higher than his Head, an ugly Man with a white Beard, a Crow's Head round, a great Breath, ugly like a Toad, an Urchin, &c.

He told also, in *Somers's* hearing, many other Things that the other possess'd Persons had done; as casting themselves into the Fire and Water, gnashing with their Teeth, writhing their Necks, as if their Faces stood backward, drawing their Mouths awry, foaming; and that Satan used by Gestures to show the particular Sins that reigned in the Places where they dwelt. *Mr. Darrel* complains greatly for being charged with teaching his Patients to counterfeit: But this is Teaching; speaking such Things before them is sufficient Teaching. It doth not appear, that any of the Popish Priests, who were detected about the same Time, desired any of their Patients, in plain Words, to counterfeit; but only they managed them, and told Stories before them, and foretold how it would be with them; and all that *Mr. Darrel* did, before many Witnesses, besides many private Conferences, in which the Parties say, they learned of him more plainly.

The Day after, that is, the 6th of *November*, being *Sunday*, *Mr. Darrel* was again with *Somers*, and he had his Fits. *Mr. Darrel* perswaded all People to beware of Sin; for *Somers*, he said, was afflicted for the

the Sins of *Nottingham*: And God had made even the Devil a Preacher to deter them from them. At this Time, as he had done the Night before, *Somers* acted by Signs all the Sins of *Nottingham*, and Mr. *Darrel* explained them to the People, as *Somers* acted them. Mr. *Aldridge*, Minister of the Parish, used the Argument afterward in his Sermon in Church: and a Ballad was made upon the same Subject. Part of it was thus;

*But when that Mr. Darrel came,
The Devil was vexed with the same.
His Limbs he rack'd, he rent, he tore,
Far worse than he did before:
He play'd the Antick there in Scorns;
And flouted Men, in making Horns:
And after that, he did bewray,
How Men at Cards and Dice do play.
He shew'd the Manner of our Fardingales,
Our Busks, and Perriwigs, Masks, and Vales;
And by clapping of his Hands,
He shew'd the Starching of our Bands.*

When Mr. *Darrel*, by these Explications, and much talk of his dispossessing others, had raised the Expectation of the People, he appointed a Fast to be kept the next Day, being the 7th of *November*, and desired all the People to refrain from the Company of their Wives that Night, and the next Day they would see strange Things; and that, if it stood with the Glory of God, they would see both the Signs of Possession, and Dispossession; and intimated, how unwilling the Boy would be to come to the House appointed.

On the Morning, *Somers* made as much Resistance as Mr. *Darrel* had said he would, but was brought struggling upon Seven Mens Shoulders, and laid upon a Bed prepar'd before them, with some about to hold him.

There were Two Sermons preached; the First by one Mr. *Aldred*; the Second by Mr. *Darrel*. At Mr. *Aldred*'s Sermon *Somers* lay still, excepting a little Struggle now and then: But when Mr. *Darrel* began, he roused up himself, and Mr. *Darrel* declaring Fourteen Signs of Possession, leisurely, one after another; *Somers* show'd all the Fourteen as Mr. *Darrel* spake them: He tore; he foamed; he wallowed; his Face was drawn a-wry; his Eyes would stare, and his Tongue hang out; he had a Swelling would seem to run from his Fore-head, down by his Ear, and Throat, and through his Belly, and Thighs, to the Calf of his Legs; he would speak with his Mouth scarce moving; and when they looked, his Tongue would seem drawn down his Throat; he would try to cast himself into the Fire and Water; he would seem heavy, that they could not lift him, and his Joints stiff, that they could not bend them.

After this, Mr. *Darrel* told them, That as they perceived by these, that he was really possess'd; so now, if it stood with the Glory of God, they should see the Signs of his Deliverance. The Three Signs of that were, Crying, Rending, and Lying as dead; and Mr. *Darrel* speaking concerning these, leisurely; when he discoursed concerning Crying; then *Somers* cried: when of Rending; he tore his Doublet: and when of Lying as if dead; he lay as if he was dead for half-a quarter of an Hour. Upon this there was suddenly a great Noise amongst the People, Crying, and Praying, and Astonished. Mr. *Darrel* stood with his Hands lift up to Heaven; and Two that were there, confessed their Sins before the Company, being about One Hundred and Fifty; and when *Somers* came to himself, he was thought to be well. But Mr. *Darrel* put them in mind, in *Somers*'s hearing, how the Devil, very likely, would appear to him in several Shapes, and make great Promises, and seek

seek to repossess him; and therefore he must be watchful.

About a Week after, Mr. *Darrel* was chose Preacher of St. *Mary's* in *Nottingham*, and People flock'd to hear him, where he entertained them with Sermons of Devils, and Possessions, and *Somers's* Case, till the Maids were afraid to fetch Beer out of the Cellars, without Company with them.

In this same Week, Mr. *Darrel* bought out *Somers's* Time from his Master, and placed him with his Father-in-Law, *Robert Cooper*, and made a Collection for the Cloathing of the Boy, and his Board at *Cooper's*; for he promised he should be no loser.

About Three or Four Days after his Dispossession, as Mr. *Darrel* had been often talking of his Repossession; so the Boy began to start, and talk of a Black Dog that offered him Gold and Ginger. He said the Devil came with Six more in Shapes like a Cock, a Crane, a Snake, an Angel, a Toad, a Newt, a Set of Viols and Dancers. So that he had now his Fits again: and once lying under a Coverlet, and making some accidental Motion, as they thought him senseless, Mr. *Darrel* said it was the Devil made that Motion. The Boy hearing that, made other Motions with his Hands, and Knees, and Noises with his Toes, and the Company said they were Spirits, like Whelps and Kitlings. They played these Tricks a Fortnight; and if any caught hold of his Knee, they said the Devil would mingle such Things, to make them think, that all was counterfeit.

Another Fortnight they spent, in discovering Witches; for Mr. *Darrel* having said before *Somers*, that Possessed Persons used to discover Witches, he named many that he had heard reputed bad, and throw himself into Fits at their coming; and Thirteen were sent to jail. But some that always thought he Counterfeited, brought in one of the supposed Witches privately, under a Cloak, and then he
never

never stirred. Three or Four such Tricks were put upon him, but they had always their Excuses ready, that the Devil would put in some such Appearances of Counterfeiting, to save the Witches, and make God's Works be disbelieved.

This *William Somers*, had a Sister that was often with him, and *Mr. Darrel* bid her be very careful of herself; for the Devil used to possess more than one in a Family. A little before *Christmas*, she had a Child dyed, the Death of which made her ill at ease, and some Women told her, she was worse than she thought. Some disorder that she had, made her Belly swell, that she thought she was with Child. *Mr. Darrel* said, It was no Child, but such a Child as God bless every good Body from. Upon this, as she deposed afterward in her Confession, guessing, that *Mr. Darrel* had a Mind that she should do as her Brother did, she began to tumble, and tosse, and talk idly, and laugh; and *Mr. Darrel* said, certainly that laughing was from the Devil. Once she had a Company of Women about her, in expectation, that she should be delivered of some monstrous Thing; and she said, she could not forbear laughing, to see how busy they were; and, said she, my laughing they termed my Fit, and cryed, Lord bless her, Lord save her, she is in a sore Fit; and when she was weary, and lay still, then they said, she was in a Trance.

But as Accusations of Witches are usually soon discovered when they come to the better Sort, so was it here; for this *Mary Cowper*, accused one *Alice Freeman*, who though Poor and Old, yet was Sister to one of the Aldermen, but was committed to Jail, and in great Danger. Soon after her Confinement, her Brother having intimation of *Somers* Counterfeiting, prevailed with the Mayor, and some other Aldermen, to remove him to the Work-house, where he might be out of *Mr. Darrel's* Hands, and be ob-

observed better. When he was there, he had his Fits: But one *Nicholas Shepherd* told him, if he would not leave and rise up, he would set such a Pair of Knip-knaps upon him, as should make him rue it: And the Boy, being loath to venture him, least he should be as good as his Word, rose up before them, and being weary of Mr. *Darrel's* Practices, he confessed his Dissimulation: And they promising to speak for him to the Mayor, that he might not be punished; he voluntarily acted over all his Tricks before them. They gave the Mayor an Account of what had passed; and he confessed the same before him, and some of the Aldermen: And showed them the several Ways how he had swallowed his Tongue, and foamed, and made the Swelling, and acted all before them: And as once before he had been taken with black Lead in his Mouth, in the Time of his Fits; he confessed that he used it to help him to foam the more easily.

One would have thought such Demonstrations as these, should have put an end to a bad Practice; for one can hardly think what plainer Proof could be made of an Imposture: But Mr. *Darrel* hath convinced us, that Evasions and Cavils are endless; for he found out Answers, and both in the Pulpit, and out of the Pulpit, maintain'd the Possession, whether the Boy would or no. He said, the Devil was more in him now than before. He said, he Possess'd his Soul; that it was a new Compact betwixt the Devil and him, to obscure the Work of God: For this Dispossession, he said, had been a most glorious Work; the like to it had not been since the Reformation; it strengthened our Hands against the Papists, who upbraided us for want of such Works; it gave Proof to the Gospel, the Word that they Preached; and therefore the Devil helped the Boy to Counterfeit, on Purpose, that God might lose the Glory. Upon this Bottom he plyed *Somers* with Threats and

and Perswasions to make him revoke his Confession; and, in hopes to free himself from farther trouble, the Boy wrote to Mr. Darrel, this Letter following.

“ Mr. Darrel, my hearty Commendations unto you. This is to desire you, that you would let me be at quiet: For whereas you said, that I was possessed, I was not; and for those Tricks that I did before you came, was through Folks Speeches that came to me: And those that I did since, was through your Speeches, and others. For as you said I could not hear; I did hear all Things that were done in the House, and all Things that I did were Counterfeit: And I pray you to let it pass; for the more you meddle in it, the more discredit it will be for you: And I pray God, and you, and all the World to forgive me.

Mr. Darrel, in his Examination owned, that he received this Letter; and that, notwithstanding that, he perswaded the Boy to revoke his Confession; and defended what he had done with that Assurance, that the Arch-Bishop of *York* granted a Commission of Gentlemen and Clergymen, to inquire into the Truth of what had past. The Commission was appointed to sit on the Twenty-first of *March*. The Boy resolved to stand to the Truth of what he had Confessed, and agreed, to fall into his Fits before the Commissioners, and come out of them at Mr. Mayor's Word; who had notice, that he might call when he thought most proper: And on the other side, Mr. Darrel's Friends were not wanting to do far more than was just and fair; for Two of the Commissioners, Sir *John Byrom* for one, riding by the Work-house, a Day or two before, called for the Boy, and told him; that if he was found to have Counterfeited, he deserved to be hanged. Many others threatned him as much.

At

At the Day appointed, the Commission sat. The Boy, according to Agreement, fell into his Fits, as strange as ever he had had before. He was prick'd with Pins, and did not stir; Mr. *Darrel* saith, he did not bleed. *Somers* listened when the Mayor should call; but the Company being perswaded of the reality of his Fits, expressed themselves with such Violence and Anger at those that had believed otherways, that the Mayor would not meddle, and did not call him. The Boy being at a loss what to do, because the Mayor had failed him, and hearing People talk as they did, and remembering Sir *John Byrom's* Words, and others Threatnings; and finding, to his Wonder, that even his Confession could not be believed, he resolved to Dissemble again, since they liked that better, and accordingly when he rose up, he said, his Possession was true, and he was no Counterfeit. Seventeen of Mr. *Darrel's* Witnesses were Examined, and describing his Fits, according as their fear and zeal had fancyed; their Depositions made a strange appearance; and are those that the Author of the *Compleat History* hath Printed, without taking notice of the following Detections, which convinced ev'n those very Witnesses of his Falshood. But in the mean Time their Depositions, and *Somers* new Behaviour, made such a face of Things, that the Commissioners declared in Mr. *Darrel's* Favour, and for the Truth of the Possession; and ordered *Somers* to a House, where Mr. *Darrel* desired he might be.

And now *William* is Possessed again: And tho' while he was at the Work-house, he said, he was not Possessed, and confirmed his Words by keeping from his Fits for a Month together, excepting when he acted them at their desire; yet now he is a Dæmoniack again, and had his Fits afresh; and Mr. *Darrel*, and his Friends, to establish him in his present way, promised, that as soon as the Assize was over,
which

which was then at hand, he should have another Fast for his Dispossession, and then should have a Place to wait upon a Gentleman in Mr. *Byram's* Family.

In this Posture Things stood for Ten Days, and no longer; for then the Assizes were at *Nottingham*, and Sir *Edmund Anderson*, then Lord Chief Justice of the *Common Pleas*, being in that Circuit, and having had Two supposed Witches Tried before him, and many more accused, and the Country in such a ferment, that the People were ready to quarrel in the Streets, about these Witchcrafts and Possessions; he, and the Mayor, and those Aldermen that had heard *Somers's* Confession before, and seen his Fits, had him again before them, and encouraging him to speak the Truth without fear, he confessed himself a Counterfeit again, and showed all his Tricks before them; and when my Lord Chief Justice bad him, immediately he started out of them, and stood up well: And which is more than all, from that Time, without Mr. *Darrel's* Fast, he continued well, without any more Fits, excepting when he threw himself into them, to confirm his Confession. And that he did often; once before Mr. *Darrel* himself. When he had shewn Two or Three of his Tricks, Mr. *Darrel* bad him *Foam*; and in a little while, by working the Spittle in his Mouth, he Foamed till the Froth ran to his Chin: He offered to show the rest, but Mr. *Darrel* would not stay. He said, he had Seven Devils in him now, and therefore he did not doubt, but he might do them again by the same Power that he did before.

This obstinate Sophistry of Mr. *Darrel's*, keeping his Admirers in the belief of the Dispossession: And the Lord Chief Justice giving Account to the Archbishop, what ill Consequence it had in the Country; it was thought necessary to have the Matter Examined by the High Commission; and accordingly Mr. *Darrel* and *Somers* were both called to *London*; and

and after Depositions were taken, and Matters prepared, they were Tryed before the Lord Archbishop of *Canterbury*, (*Dr. Whitgift*) the Bishop of *London* (*Dr. Bancroft*) the Two Lord Chief Justices, *Dr. Casar*, Master of Requests, *Dr. Bing*, Dean of the *Arches*, and *Dr. Stanhope*. *Somers* stood firm to his Confession, and gave Rational Accounts of whatever was ask'd. These Things that I have mentioned, and many more besides them, were deposed; Four and Forty Witnesses were Examined; Four and Thirty of which had been *Mr. Darrel's* Friends. *Mr. Aldridge*, the Vicar of *St. Mary's*, who at first was so fully perswaded of the Possession, that he was one that sent for *Mr. Darrel* to *Nottingham*, declared now, that he was satisfied he had been mistaken. *Mr. Aldred*, that Preached the First of the Two Sermons upon their Fast, declared, that he did now believe in his Conscience, that *Somers* had dissembled. *Robert Couper*, one of the Two that had confessed his Sins before the Company, and who was the Boy's Father-in-Law, and who had been Witness of the Boy and his Sister's Behaviour, both in Private and Publick, and in whose House *Mr. Darrel* himself had placed him, deposed in these Words; "I do verily think and believe in my Conscience, that *William Somers* did Counterfeit all he did, that he was never Possessed, Dispossessed, nor Repossessed; and that *Mr. Darrel* dealt very unjustly in all his Course, &c. Several of the same Witnesses, that were Examined before the First Commissioners, explained themselves: As to Instance in One or Two, *Richard Mee*, had Deposed, "That he had seen *William Somers* turn his Face directly backward, not moving his Body; and that his Eyes were as great as Beasts Eyes; and that his Tongue would be thrust out of his Head to the bigness of a Calves Tongue. In his Re-examination, he saith, "My Meaning was, that he turned his Face a good way
" towards

“ towards his Shoulder, and that his Eyes were something Gogling; and by reason that it was Candle-light, when I saw his Tongue thrust out, and by reason of my Conceit, of the strangeness of *Somers* Troubles, it seemed somewhat bigger, than if *Somers* had been well, I should have thought it to have been.

A great matter had been made, at the Time of the said Commission, of a Black Dog, that had frequently appeared to *Somers*, and perswaded him to say, he had dissembled; and at that Time betwixt his Fits, when they ask'd him, why he had said he Counterfeited? he said, *A Dog, a Dog*. And, as odd Things will fall in with such Stories, it happened, that there was a Black Dog in the Chamber, that belong'd to one *Clark*, a Spurrier. Some of the Commissioners spying him, thought they saw the Devil. One thought his Eyes glared like Fire; and much Speech was afterward made of it. But those that had had those Fancies, being shown the Spurrier's Dog afterward; they confess'd, upon their Oaths, that they believ'd, it was that Spaniel that they had seen.

But to pass by very many material Things; the Bishop of London, ask'd Mr. *Darrel*, if *Somers* was then Repossed, as he maintained, Why had he no Fits now, but went to Chappel, and behaved himself orderly, and had been well for a Year together? Mr. *Darrel* wanted not an Answer; said he, *When the strong Man is in quiet Possession, his House is in Peace; now the Devil lurks and lies close, like an old Fox as he is.* See Detect. p. 101.

Several Deposed, That they always thought, that he Counterfeited, and added by what Signs they perceived his Craft, when he pretended to be Senseless: That Mr. *Darrel* was told of this the First Night he came to *Nottingham*; that Mr. *Aldridge*, and several of the Aldermen, were offended and reproved

proved him, for troubling the Congregation with so many Sermons about Devils, and Possessions. To this I find his Answer in his Detection; "It is true, indeed, saith he, some Two or Three of the chief Friends of Counterfeiting natural Men, not favouring the Spirit, shewed some dislike to my Preaching, and advised me to Preach of Love and Charity; saying, they were in Charity till I came there, &c. and so he goes on blaming them for pretending to direct their Teacher.

But to add no more of the Depositions or his Answers; the Issue was, that by the full Agreement of the whole Court, he was Condemned for a Counterfeit, and deposed from the Ministry, and committed to close Prison, there to remain till order was taken for his farther Punishment. And though nothing could cure his Tongue, or make him confess himself wrong, yet I never find, that he attempted to dispossess any more: And though before this, he thought, he had Cured Ten in the Compass of Two Years; yet after it, though I have Three Books of his upon this Subject, I do not find, that he ever meddled any more in those Matters. And as that Prosecution taught him Wisdom, though he would not own it; I think his Example ought to be kept in Memory for a Warning to all rash Persons, that are apt to run into the same Mistakes. And what the Author of the *Compleat History* deserves, for Printing the First Part of this History, and leaving out all that follow'd, that I leave to the Reader's Judgment.

The Fourth RELATION.

The Boy of Norwich.

I Have not much that is material concerning this Boy; but I give him a Place amongst these Relations; because his Case hath been made famous, by
P
having

having a Bishop's Licence, to impower certain Persons to deal with him. And I believe it is the only Licence of this Nature, that ever pass'd a Seal: For soon after the Conviction of Mr. Darrel, and those Popish Priests before-mentioned; the Convocation, in the Year 1603. for prevention of the like Mischiefs, thought it necessary to make the Seventy-second Canon, which requires, that no Ministers without particular Licence from the Bishop, under Seal, should attempt the casting out of Devils, under Pain of the Imputation of Imposture and Cozenage. Now the very next Year after, if not in the same, this Thomas Harrison, a Boy of Twelve Years old, was thought by many to be Possess'd. Mr. Clark puts him amongst his Examples of Possess'd Persons, and if one might depend upon his Authority, one could not but incline to think him a real *Demoniack*; for he represents his Actions in high Terms: And in his Life of Mr. Bruin, he puts down the Licence that the Bishop of Chester granted. But meeting with this Licence in Mr. Darrel's Survey of the *Diological Disc.* Part II. P. 21. I was surprized to find, that Mr. Clark had left out a very material Part of it, wherein the Bishop, and those that Signed it, tell the Persons that were concerned, that, tho' some believed such a thing, they thought there was no great probability that the Boy was Possessed. I will add the Licence at large, as it is in Mr. Darrel; both that those who have the Curiosity may see it; and that others may learn, not to lay too much weight upon Mr. Clark's Examples.

These First
Lines omitted
by Mr. Clark.

" *First we think it fit, and do require*
" *the Parents of the said Child, that*
" *they suffer not any to repair to their*
" *House to visit him, saving such as*
" *are in Authority, and other Persons of special Re-*
" *gard, and known Discretion; and to have special*
" *Care, that the Number always be very small. Fur-*
" *ther,*

“ *ther*— Having seen the Bodily Affliction of the
 “ said Child, and observed in sundry Fits, very
 “ strange Effects and Operations, either proceeding
 “ of natural unknown Causes, or of some Diaboli-
 “ cal Practice; we think it convenient and fit, for
 “ the ease and deliverance of the said Child from
 “ his grievous Afflictions, that Prayer be made for
 “ him Publickly, by the Minister of
 “ the Parish, — *or any other Preacher* These Words
 “ *repairing thither, before the Congrega-* omitted.
 “ *tion, so often as the same assembleth.*
 “ — And that certain Preachers, name-
 “ ly, Mr. Garrard, Mr. Massey, Mr. Four Names
 “ Coller, Mr. Harvey, Mr. Eaton, Mr. omitted.
 “ Pierson, and Mr. Brownhill, these on-
 “ ly, and none other, to repair unto the said Child,
 “ by turns, as their Leisure will serve, and to use
 “ their Discretions for Private Prayer and Fasting,
 “ for the Ease and Comfort of the Afflicted— *With-*
 “ *al requiring them, to abstain from all*
 “ *solemn Meetings, because the Calami-* All that fol-
 “ *ty is particular, and the Authority of* lows omitted.
 “ *allowing and prescribing such Meetings*
 “ *respect neither in them, nor us, but in our Su-*
 “ *periors, whose pleasure it is fit we should expect.*
 “ Moreover, because it is by some held, that the Child
 “ is really Possessed of an unclean Spirit; for that
 “ there appeareth to us no certainty, nor yet any great
 “ probability thereof, we think it also convenient, and
 “ require the Preachers aforesaid, to forbear all Forms
 “ of Exorcisms, which always imply and presuppose a
 “ real and actual Possession.

Rich. Cestrienfis.
 David Yate, Chancellor.
 Griff. Vaughan.
 Hugh Burghes..

The Fifth RELATION.

The Witches of Pendle-Forrest, in Lancashire, as Mr. Webster gives Account of them, Page 277, 346, 347.

The Examination of *Edmund Robinson*, Son of *Edmund Robinson* of *Pendle*, Eleven Years of Age, taken at *Padham*, before *Richard Shuttleworth*, and *John Starkey*, Esquires, Two of His Majesty's Justices of the Peace, within the County of *Lancaster*, the Tenth of *February*, 1633.

WHO upon Oath informeth, being Examined concerning the great Meeting of the Witches of *Pendle*, saith, That upon *All Saint's Day* last past, he this Informer, being with one *Henry Parker*, a near Door Neighbour to him, in *Wheatley-lane*, desired the said *Parker* to give him leave to gather some Bullees, which he did; in gathering whereof he saw Two Grey-hounds, viz. a Black and a Brown; one came running over the next Field towards him, he verily thinking one of them to be *Mr. Nutter's*, and the other to be *Mr. Robinson's*; the said Gentlemen then having such like: And saith, the said Grey-hounds came to him, and fawned on him, they having about their Necks either of them a Collar, unto each of which was tyed a String: which Collars (as this Informer affirmeth) did shine like Gold. And he thinking that some either of *Mr. Nutter's* or *Mr. Robinson's* Family should have followed them, yet seeing No-body to follow them, he took the same Grey-hounds, thinking to Course with them. And presently a Hare did rise very near before him; at the Sight whereof he cried, *Loo, Loo, Loo*; but the Dogs would not run. Whereupon he being very angry, took them, and with the Strings that were about

about their Collars, tyed them to a little Bush, at the next Hedge, and with a Switch that he had in his Hand, he beat them. And instead of the Black Grey-hound, one *Dickenson's* Wife stood up, a Neighbour whom this Informer knoweth. And instead of the Brown one, a little Boy, whom this Informer knoweth not. At which sight this Informer being afraid, endeavoured to run away; but being stay'd by the Woman, *viz.* by *Dickenson's* Wife, she put her Hand into her Pocket, and pulled forth a piece of Silver, much like to a fair Shilling, and offered to give him it, to hold his Tongue, and not to tell; which he refused, saying, *Nay, thou art a Witch.* Whereupon she put her Hand into her Pocket again, and pulled out a thing like unto a Bridle, that gingled, which she put on the little Boy's Head: Which said Boy, stood up in the likeness of a White Horse, and in the Brown Grey-hound's stead. Then immediately *Dickenson's* Wife took this Informer before her upon the said Horse, and carried him to a New House, called *Hoarstone's*, being about a Quarter of a Mile off. Whither when they were come, there were divers Persons about the Door, and he saw divers others riding on Horses of several Colours towards the said House. Which Persons went into the said House to the Number of Three-score or thereabouts, as this Informer thinketh, where they had a Fire and Meat Roasting in the said House, whereof a Young Woman, (whom this Informer knoweth not) gave him Flesh and Bread upon a Trencher, and Drink in a Glass, which after the first taste he refused, and would have no more; but said, *It was naught.*

And presently after, seeing divers of the Company going into a Barn near adjoining, he followed after them, and there he saw Six of them, kneeling and pulling, all Six of them, Six several Ropes, which were fastened or tied to the top of the Barn; presently after which pulling, there came into this In-

former's sight, Flesh smoaking, Butter in lumps, and Milk as it were flying from the said Ropes. All which fell into Basons, which were placed under the said Ropes. And after that these Six had done, there came other Six, which did so likewise. And during all the Time of their several pulling, they made such ugly Faces, as scared this Informer, so that he was glad to run out, and steal homewards; who immediately finding they wanted one that was in their Company, some of them ran after him, near to a Place in a High-way called *Baggard-hole*, where he this Informer met Two Horse-men, at the Sight whereof the said Persons left following him. But the foremost of those Persons that followed him, he knew to be one *Loind's Wife*; which said Wife, together with one *Dickenson's Wife*, and one *Fannet Davies*, he hath seen since, at several times, in a Croft or Close adjoining to his Father's House, which put him in great Fear. And farther, this Informer saith, Upon *Thursday*, after *New-Year's-Day* last past, he saw the said *Loind's Wife* sitting upon a cross-piece of Wood, being within the Chimney of his Father's Dwelling-house: and he calling to her, said, *Come down thou Loind's Wife*; and immediately the said *Loind's Wife* went up out of his Sight. And further, this Informer saith, That after he was come from the Company aforesaid, to his Father's House, being towards Evening, his Father bad him go and fetch home Two Kine to seal; and in the Way in a Field, called the *Ellers*, he chanced to hap upon a Boy, who began to quarrel with him; and they fought together, till the Informer had his Ears and Face bloody by fighting, and looking down, he saw the Boy had a Cloven Foot: At which sight he being greatly affrighted, came away from him to seek the Kine; and in the way he saw a Light like to a Lanthorn, towards which he made hast, supposing it to be carried by some of Mr. *Robinson's* People; but when

when he came to the Place, he only found a Woman standing on a Bridge, whom, when he saw, he knew to be *Loind's* Wife; and knowing her, he turned back again; and immediately he met with the fore-said Boy, from whom he offered to run, which Boy gave him a Blow that made him to cry. And further, this Informant saith, That when he was in the Barn, he saw Three Women take Six Pictures from off the Beam, in which Pictures were many Thorns, or such like Things sticked: And that *Loind's* Wife took one of the Pictures down; but the other Two Women that took down the rest, he knoweth not. And being further asked, What Persons were at the fore-said Meeting? He nominated these Persons following, *viz.* *Dickenson's* Wife, &c. and Eighteen that he knew; and one more, as he believed.

Edmund Robinson of Pendle, Father of the afore-said *Edmund Robinson*, Mason, informeth;

That upon *All-Saints-Day* last, he sent his Son, the afore-said Informer, to fetch home Two Kine to seal; and saith, That his Son staying longer than he thought he should have done, he went to seek him; and in seeking of him, heard him cry pitifully, and found him so affrighted and distracted, that he neither knew his Father, nor did know where he was, and so continued very near a quarter of an Hour before he came to himself. And he told this Informer his Father, all the particular Passages that are before declared in the said *Robinson* his Son's Information.

Richard Shuttleworth,
John Starkey.

These supposed Witches were committed or bound over to the next Assizes. The Boy and his Father being poor, and finding themselves believed, made a Practice to go from Church to Church, that the

Boy might reveal and discover Witches, pretending, that there were a great Number at the Witches Meeting, whose Faces he could know; and by that Means they got a Living. At that Time *Mr. Webster*, who was afterward the Author of the Book about Witchcraft, was Curate at *Kildwick*; and in the Afternoon, as he was preaching, the Boy was brought into the Church, and set upon a Stool, to see round about, whether he could know any there. After Service, *Mr. Webster* went to the House where they were, and desired to have examined the Boy in private, but Two Men that were with him refused it. Then he asked the Boy to tell him truly, Whether some-body did not teach him to say such Things of himself; but the Two Men pluck'd the Boy from him, and said, he had been examined before Two Justices of Peace, and they had never ask'd him such a Question.

At the Affizes following at *Lancaster*, there were Seventeen found guilty by the Jury, but the Judge not being satisfied with the Evidence, they were reprieved; and his Majesty and his Council being informed of the Matter by the Judge, the Bishop of *Chester* was appointed to examine them, and to certify what he thought, which he did; and Four of them, viz. *Margaret Johnson*, *Frances Dicconson*, *Mary Spencer*, and *Hargrave's* Wife, were sent for up to *London*, and committed to the *Fleet*. Great Sums of Money were gotten there by shewing of them, and publick Plays were acted thereupon. They were viewed and examined by his Majesty's Physicians, and Surgeons; and after, by his Majesty, and the Council: and no Cause of Guilt appearing, but great Presumptions of the Boy's being suborned to accuse them falsely; it was resolved to separate the Boy from his Father, and put them in several Prisons. Soon after this, the Boy confessed, that he was taught, and encouraged to feign those Things

Things by his Father, and some others, whom Envy, Revenge, and hope of Gain had prompted. Besides the Notoriety of such a publick Fact, Mr. *Webster* adds, that he himself had had the whole Story from *Edmund Robinson's* own Mouth, more than once.

The Sixth RELATION.

William Perry : Or, *The Boy of Bilson.*

BEfore I give Account of the Imposture, I will put down a short Abridgment of that Narrative, which Mr. *Wheeler*, one of the Popish Priests, published of this Matter. The Title of it is, *A Faithful Relation of the Proceedings of the Catholick Gentlemen, with the Boy of Bilson, &c.*

In the 2d Page of their *Relation*—— “ First then, to shew how the Child grew thus to be tormented, as I have understood it of his Parents, and have heard the Child confirm it himself. The Boy returning home-ward from School to *Bilson* in *Staffordshire*, where he dwelt, an old Woman unknown, met him, and taxed him, in that he did not give her good Time of the Day, saying, That he was a foul Thing; and that it had been better for him if he had saluted her, At which Words the Boy felt a Thing to prick him to the very Heart. In fine, the Boy came home, languish'd some Days, and at length grew into extream Fits; that Two or Three (tho' he was a Child of Twelve Years of Age) could hardly hold him. The Parents seeing the Extremity, sought Help of Catholicks; and with Cap and Knee did solícite a zealous Gentleman, who, overcome by their Suit, did use some Prayers and Exorcisms, allow'd by the Catholick Church: with whose Prayers the Force of the Spiritual Enemy abated. The Gentleman insisting to know how many was in him; to his thinking, he said Three.

The

The *Relation* proceeds—— “ This Gentleman was
 “ call’d away by his Occasions; and after that, ano-
 “ ther. At last the Author of this *Relation* was en-
 “ gaged, and gives Account of his own Actions, to
 “ this Purpose.

“ I was very unwilling, yet being overcome by
 “ Intreaties, I dispos’d of my Business; that I
 “ came thither on *Thursday* before *Corpus-Christi*
 “ Day, where I did find the Gentleman that re-
 “ quested me to come; and finding that they had
 “ used Sorceries of Witches, which made the Child
 “ offer Violence to himself, we would not meddle
 “ with him, till they had burn’d those Sorceries ap-
 “ ply’d to him, which they forthwith did fulfil.
 “ Whereupon we using the *Litany*, &c. the Child
 “ would be so tormented, that Three or Four could
 “ hardly hold him, &c.

“ We were call’d away, but left Holy Water, and
 “ Holy Oil: The First having that Power, that it
 “ would make him speak, tho’ Dumb, and his
 “ Tongue turn’d into his Throat: And the Second,
 “ that Force, that being apply’d in a little Quanti-
 “ ty unto his Legs and Arms, most grievously con-
 “ tracted, they would be stretched forth as they
 “ were wont. He intreated them in our Absence to
 “ use the Holy Waters and Oyl in his Extremities,
 “ &c. On *Saturday*, *Sunday* and *Monday*, with ex-
 “ tremem Fits and Heavings, he brought up Pins,
 “ Wool, knotted Thread, Thrums, Rosemary, Wal-
 “ nut-Leaves, Feathers, &c.

“ On *Thursday*, being *Corpus-Christi* Day, I came
 “ again, found the Child in great Extremities. In
 “ this Time he had brought up Eleven Pins, and a
 “ knitting Needle folded up in divers Folds, &c.
 “ He said, the Spirit bad him not to hearken to me
 “ in any Case; that the Witch said, she would make
 “ an end of him, &c. I wish’d him to pray for
 “ the Witch, which he did: Then the Child did de-
 “ clare,

“clare, that now he was perfectly himſelf, and deſired that his Books, Pens, Ink, Clothes, might be bleſſed, wiſhing his Parents, Siſters, and Brothers to bleſs themſelves, and become Catholics; out of which Faith, by God’s Grace, he ſaid, he would never live, or dye. On *Sunday* I Exorcized him, and learned of him, that while *Puritans* were in Place, he ſaw the Devil aſſault him in form of a Black Bird.

“After Two or Three Leaves more, he concludes, the Subſtance of all this I have here written, at my coming away, I declared before Three Proteſtants, and the Child’s Parents, deſiring them, that if I did not ſay Truth in all Things, that that they would challenge me therein. Then the Child being in a ſounding Fit, anointing him with holy Oil, I did bring him unto himſelf, inſomuch, that with a Staff he walked up and down; and ſince he did eat, and drink, ſleep, and walk, having only ſhort Fits, as I am faithfully informed, yea, till ſhortly after they entertained many Witches, and Sorcerers: Notwithſtanding whoſe Help, ſought in vain, he is more grievouſly tormented than ever before, &c.

July 1ſt, 1620.

*Yours in Charity, Love,
or in any good Office,*

H. W.

To this is added by the Proteſtant Publiſher;

“This *Relation* was publiſhed by the Prieſts themſelves, and delivered by one of them, called Mr. *Wheeler*, into the Hands of Mr. *Thomas Necbils*, Gent. a Recuſant, dwelling near *Bilſon*, as appears by his own Confeſſion upon Oath, taken before the Lord Biſhop of *Coventry* and *Litchfield*, and added to the End of this Book.

About

About the Time that these Priests had gone so far, *Joan Cock*, the Woman he complained of, was carried before the Bishop's Chancellor at *Litchfield*, and the Boy was had to confront her. At her coming into the Room, tho' he had his Back towards her, he fell into a bitter Agony, crying out, *Now she comes; now my Tormenter comes*; wreathing, and tearing, and twisting himself into such Shapes, as bred at once Amazement and Pity in the Spectators. This, with some other Probabilities, caused the Chancellor to send the Woman to *Stafford Goal*.

At the Assizes following at *Stafford*, August 10th 1620, a Month after the Date of *Mr. Wheeler's* Relation, the supposed Witch was brought to her Tryal, before the Right Worshipful Sir *Peter Warburton*, and Sir *John Davyes*, Knights, his Majesty's Justices of Assize for that County, before whom appeared some slender Circumstances, which were vulgarly esteemed strong Proofs of Witchcraft: but after some Speech, manifesting the Idleness of such fantastical Delusions, the Woman was freed by the Inquest; and the Judges were pleased to commit the Care of the Boy unto Dr. *Morton*, the Lord Bishop of *Coventry and Litchfield*, then and there present.

The Bishop carried him Home with him to *Eccleshall-Castle*, whither his Fits followed him with great Violence; for being put out of his Road, and People being hindred from coming to admire him, he grew sullen, and would not eat, sometimes in Two or Three Days together; so that his Belly was almost clung to his Back. He lay in his Bed sometimes as it were senseless: Sometimes staring with his Eyes, and foaming with his Mouth. The Bishop often visited him, sometimes striving to soften him with Gentleness; at other Times handled him roughly with Chidings and Threatnings; but his evil Spirit would be mollified by neither.

The Father of the Boy, an honest Husbandman; innocent and ignorant of any Practice in his Child, came to see him, and earnestly ask'd, What might be thought of his Son's Case? and Whether he was possessed or not? Whereto it was purposely answer'd, That nothing seemed so marvellous, as that at the hearing of those Words of the Holy Gospel, (*In the Beginning was the Word, &c.*) he fell into Fits. Then presently, in the hearing of the Father, those Words were repeated; and upon the Repetition the Boy fell into his Fit. The Bishop calling for a *Greek* Testament, said, Boy, It is either thou or the Devil that abhorrest those Words of the Gospel; and if it be the Devil, he (being so ancient a Scholar, as of almost Six Thousand Years standing) knows, and understands all Languages; so that he cannot but know when I recite the same Sentence out of the *Greek* Text: But if it be thyself, then art thou an execrable Wretch, who plays the Devil's Part; wherefore, look to thyself, for now thou art to be put to Tryal, and mark diligently, whether it be that same Scripture which shall be read. Then was read in *Greek* the 12th Verse of that Chapter, which he supposing to be the 1st, fell into his Trance as he was wont.

This Fit being quickly past over, there was read in *Greek* the 1st Verse: But he supposing it was not the same Text, was not moved by it. By this Means his Fraud was discovered, that he seemed to be greatly confounded. Notwithstanding, staring with his Eyes, and casting his Head on both sides the Bed, he told the Company, that he was troubled at the sight of Two Mice.

By this the Bishop was confirmed, that he was a pertinacious Impostor; and finding Words and Menaces make no Impression on him, he fell to Blows: for taking him out of his Bed, and having one to help him, the Bishop gave him Six smart Lashes with

with a Rod, at which the Boy was no more concerned than an insensible Stock. They also thrust Needles into his Toes and Fingers; but with all their Persecutions he neither winched, nor stirred. In this Condition, growing almost desperate, he would make Signs for Knives to do himself mischief, and continued in this manner almost a quarter of a Year. At last his Urine grew so black, that the Physicians were of Opinion, that Nature had left her usual Operations. That struck the good Bishop very near, that he resolved if his Water continued so, he would make no farther Tryal: But to find out the Truth of this, he set a trusty Servant to watch him through a Hole, that looked into the Chamber upon the Bed. The Bishop and his Family, going that Morning to Church, all Things were still in the House, and the Boy finding all quiet, lifts up himself, and stares, and listens, and at length gets out of his Bed, and in the Straw or Mat under it, takes out an Inkhorn, and makes Water in the Chamber-Pot, through a Piece of the Cotton in his Hand, and another little Piece he put into his *Preputium*, covering it with the Skin, which was for a reserve, if he should be forced to make Water before Company; then he hid his Inkhorn, and returned to Bed. The Man that was appointed to watch him, seeing all this, discovered it to the Bishop at his coming Home, who came to him, and ask'd him, How he did? The Boy, according to his usual manner, pointed to his Water, looking ghastly on it, and muttered out his old howling Tone. The Bishop resolved now to deal roundly with him, said, Sirrah, you have Ink in your Bed-Straw: Your Knavery is found out; and calling in his Man, he took it out the Inkhorn where the Boy had hid it, and justified that he saw him make Water through the Cotton. This struck the Boy into such a Terror, that he rose from the Bed, and fell upon his Knees, and besought the
Bishop

Bishop to pardon him, and he would tell him the whole Truth.

Accordingly he did, and afterward he was examined again by the Bishop, the 13th of *October*, 1620, and the Questions and Answers were taken and attested, and printed by *Richard Baddely*, a Publick Notary. The Substance of his several Confessions is, That an old Man, called *Thomas*, with Grey-hair, and a Cradle of Glasses, met him, not far from his Father's House, and ask'd him, Where he dwelled? and if he went to School? and promised him, if he would do as he taught him, he should not need to go to School: For, said he, I can teach thee such Tricks, that the People that see thee shall believe that thou art bewitched, and so shall lament and pity thee. Upon this he said he taught him, at Six several Times, to groan, and mourn, and roll, and cast up his Eyes, &c. and bad him accuse some-body or other, that was counted a Witch. This was in *Lent*, and about *Easter* following, he practised his Tricks; and some Papists perswaded him to seek for Help of some Catholick Priests. He said Three had tried to cure him; and tho' he had not seen the Priest's Narrative before, yet his Confession agrees with it.

The Bishop ask'd him, Whether he did not design to have yielded to their Exorcisms? He said he did; but he continued his Counterfeiting so long, because much People resorted to him, and brought him good Things, and because he was not willing to go to School again. He staid with the Bishop till he had recovered his Strength; and the next Summer Assizes, held at *Stafford*, *July 26*, 1621, before Sir *Peter Warburton*, and Sir *Humphry Winch*, his Majesty's Justices of Assize, the Boy craved Pardon first of God Almighty, and then desired the Woman there present to forgive him; and lastly requested, the whole Country, whom he had scandalized, to admit of that his hearty Confession for their Satisfaction.

The

The Book is concluded with an Examination of Mr. Thomas Nechil's, a Recusant, to whom Mr. Wheeler gave a written Copy of that Narrative, which is abridged in the Beginning of this Relation.

The Seventh RELATION.

Richard Hathaway's Case, taken out of his Tryal, as it was printed, by the Appointment of the Right Honourable the Lord Chief Justice Holt.

Richard Hathaway, Apprentice to Thomas Wellyn, a Blacksmith in Southwark, had either real Convulsions, or counterfeit Fits, at the Time when he was bound first to his Master. When he had served about Three Years, he was thought to be ill, that he was put into the Hospital, and was judged to be a very miserable Spectacle, lying in strange Fits, and going double, and after Seven Weeks, was turned out as Incurable.

In September 1690, he said, he was bewitched, and vomited great Numbers of Pins, and seemed to be dumb, and blind, and was thought to live without Meat for Ten Weeks together; tho' he was put, with Keepers, into an empty House, a great Part of the Time, and had a Bed bought on purpose, and was watched Day and Night, by Persons that were Strangers to him. One of his Watchers deposed, That a Lump of Hair, loose Pins, a Stump of a Nail, half a Nutshell, and Two or Three Pieces of Stone came from him by Stool. A Second Witness confirmed this, and added, That he stood over him at the Time with a drawn Sword in his Hand. His Face would be drawn on one side. He foamed at the Mouth, and crooked Pins were found in the Foam. His Head was bent to the Reins of his Back; and he went sometimes almost upon his Ankles. He would
lie

lie as if he was dead, and once was brought to himself by Cupping-Glasses. Screeking and other Noises were heard in the Bed, and about the House; and Charms were applied to him, and were said to do him good. It was also deposed, That he barked like a Dog; and in his Fits burnt like a flame of Fire.

The Person that he accused of the Witchcraft, was one *Sarah Morduck*, of the same Parish. He intimated by Signs, that if he might scratch her, he should be well. He did scratch her, and then he eat, and drank, and had his Sight, and was well for Six Weeks together.

After that he seem'd to be Ill again, and signified, that she had bewitched him again, and he must scratch her again. Upon this the aforesaid *Sarah Morduck* was assaulted in her own House, and grievously abused; her Hair and Face torn; she was kicked, thrown to the Ground, stamped on, and threatned to be put into a Horse-pond, to be tried by Swimming, and very hardly escaped with her Life. In hopes to avoid these Dangers, she removed out of *Southwark*, and lodged in *London*; but still she was not suffered to be in Safety, but was followed in the Streets, and often thought herself in danger of being pulled in pieces.

About *Easter 1701*, she was carried before Sir *Thomas Lane*, and was stript, and searched by his Order, and *Hathaway* scratched her before him, and then he eat, and drank, and was thought to be well. Sir *Thomas* committed her, and *Hathaway* continued free from his Fits. Near the Time of his Tryal, the Prayers of several Churches were desired, and Money was gathered for him; between Six and Seven Pounds at one Collection; and other Sums at other Times, to bear his Charges to the Assizes.

In the latter End of *July*, at *GUILFORD* Assizes, this *Sarah Morduck* was Tried before the Right Honourable the Lord Chief Justice *Holt*, and was acquitted,

and *Richard* himself was committed for a Cheat, and Impostor: But both Judge, and Jury, and Witnesses were slandered, as if they had not done fairly.

For several Days after his Commitment to the *Marshalsea*, he eat, and drank, and slept; but sometime after, he was again as if under the Power of Witchcraft, dumb and fasting.

That it might be certain, Whether he did really live without Meat or not? my Lord Chief Justice put him into the House of Mr. *Kensy*, a Surgeon, in *November* following, that he might make Tryal of him.

March 25, 1701, this *Hathaway* was Tried before the Right Honourable the Lord Chief Justice *Malt*, and Mr. Baron *Hatfield*, in *Southwark*, the Place in which the Fact was best known, and where any Witnesses might appear without Charge.

On *Hathaway's* Side, these Things were sworn that I have mentioned already.

To convict him of Imposture; it was deposed, That on purpose for an Experiment, Dr. *Martin*, Minister of the Parish, had contrived, that he scratch'd another Woman, when he thought he had scratch'd this *Sarah Morduck*; and upon that he opened his Eyes; but being told he had scratch'd the wrong Woman, he pretended to be blind and dumb again: And the manner of his doing it was such, as shewed him a crafty Fellow, taking Care of himself; for he felt her Arm Four Times over, before he would scratch her.

To prove that his vomiting Pins was by a Trick; it was deposed, That immediately after he had vomited great Numbers, in appearance, upon the Ground, and was going to vomit more, care being taken, that he should vomit into a Chamber-pot, and his Hands being kept down below it, there was not a Pin in the Pot, but a great many crooked ones in his Pockets, in readiness to have play'd his Tricks with.

Some

Some of the Noises, that were said to be made in the Bed, were shewed to be made by his own Feet, scratching the Bed-post.

Besides what he got by Gifts and Collections, it was proved, that he had tried to make a Gain, by printing a Narrative of his own Case.

With respect to his Fasting, it was said by One of his own Witnesses, that there came from him Five-times more than he took. After he was at *Kensy's* House, it was proved, that he made Water, and tried to conceal it, by hiding it over the Bed's-Tester: And after Two Days fasting, and refusing to take any Thing from Mr. *Kensy*, for fear least he should really starve himself, rather than own his Knavery, Mr. *Kensy* contrived to let him have Meat in a private Way, by this Device; He pretended to fall out with his Maid in *Hatbaway's* hearing, and said, she gave him Meat; and therefore he gave her Warning to be gone. She carried on the Design, and told him, she was as ready to be gone, as he was to have her go; and after this feigned Quarrel, she spake kindly to *Richard*, and bad him take nothing from her Master; for while she stayed, she would take Care of him. After this he took Meat from her; but a Child being in the Room, he pointed, that that might not see him. He ate and drank any Thing she gave him, Ale, Brandy, Fish, Pudding, Mutton, &c. Once he was drunk, and spew'd, and covered his Vomit with Ashes: But if either Mr. *Kensy*, or any one else, offered him any, he refused to take it; and when he had eaten heartily, he would show them his Belly clung up to his Back, as though there had been nothing in it. The Maid saw this openly; Mr. *Kensy* saw it through a private Hole; and once he had Four Neighbours with him, that saw it as well as he. He ate in this manner for Eleven Days together, and yet pretended to continue his Fast. If they asked him, How many Weeks he had fasted, before

he came to Mr. *Kensy's* House? he counted Ten upon his Fingers. If they asked him, How many Weeks he had fasted since his coming thither? he counted Two; tho' they had seen him eat Eleven Days of the Two Weeks.

When they had Proof enough, Mr. *Kensy* told him, he was discover'd; and said his Friends were in Custody, and had confess'd the whole Matter. Upon that he cry'd passionately, and said, he would tell the Lord Chief Justice the whole Truth; and asked, If his Mother was safe? But my Lord not being at his Chamber, he, in about an Hour after, recanted, and said again, that he was bewitched.

These Things were deposed at large by many and substantial Witnesses; insomuch, that the Jury, without going from the Bar, returned him in Guilty.

Some Months after, my Lord Chief Justice *Holt* pass'd Sentence upon him, That he should suffer Imprisonment a Year, and stand in the Pillory Three Times.

C H A P. XVI.

A Conclusion of the DIALOGUE.

Jurym. **I** Will not give you the Trouble of any farther Examples of this sort. I think I may now venture to say, as a merry Gentleman I have heard of; *That that Judge that hangs a Witch, will never be thought a Conjuror*: But however, let me put one Word farther; When *Jane Wenham's* Case had turned Mens Thoughts that way, and several Pamphlets were written upon that Subject, one came out with this Title, *The Impossibility of Witchcraft*; plainly proving from Scriptura and Reason, That there never was a Witch: And that it is both

both irrational and impious to believe there ever was. I do not remember, that in any Part of our *Dialogue*, you have ventur'd so far: And therefore some will think, that in several Parts, you have been too cautious, and left Things too doubtful.

Clergym. I had rather err on that Hand than the other. We none of us know the farthest Side of God's Works or Permissions. There is something doubtful in all Subjects; and as proving *Negatives*, especially undefin'd *Negatives*, must be very difficult, I have design'dly kept off from peremptory Definitions of the utmost Bounds of bad Mens Guilt, or the Punishments they deserve for it: But for all that, I hope I have both asserted and prov'd as much as we need to know, and that which will be of use, and which I doubt not, but Time and Experience will confirm farther.

And here I think I may venture to say, that I have fully prov'd, That the Principles that the Witch-finders have proceeded upon, are unnatural, contradictory, and absurd; and if the Premisses be prov'd false, who but a Mad-man will believe the Conclusion?

I have shewn by many Examples, That the Spectral Evidence is so far from being legal Proof, that it is of no Weight, nor ought to be to any one's Prejudice.

I have prov'd by *Historical Examples*, That *Confessions* of old Women, in these Cases, are not to be regarded; that some are extorted, some ridiculous; and that when they confess *Impossibilities*, Nature is to be our Rule of Judging; and the poor Creatures are to be thought, in that Particular, under a degree of Madness.

I have shewn, That filling Peoples Heads with Stories of *Devils*, and *Spirits*, and *Witches*, corrupts the Mind, and brings them under those Frights and Afflictions, that are usually thought; and may, for ought I know, sometimes be Diabolical.

I have shewn plainly, That Accusing, and Prosecuting, and Hanging in that Case, doth not *cure* but *increase* the Evil, and that when a Nation or People are in such a State, they are under a very great Calamity.

And tho' it be hard to prove *Negatives*, yet I doubt not but I may add, That the whole Notion of *Suckling Imps* is Nonsense: That a plain *Compass* with the Devil was never prov'd; and, That an *implicit Compass* is a meer Imagination: And I may add, That through the whole Scripture there is no Character of any such Witch as we mean, who can send Devils and Diseases to her Neighbours. And I hope I have pointed out an easy Way of clearing our Nation of these disgraceful and mischievous Superstitions; and that no harder than executing our Statute with Impartiality. These Things are as much as I desire to know: And that what I have said while I have been proving of them, may not be made an ill Use of, by those who are too apt to take Things wrong; tho' I have all along guarded against Mis-understandings as much as I could, I will add Two Sermons for Prevention of Mistakes; One concerning the *Truth of Christianity*; and the other containing the *Doctrine of good and evil Angels*; with practical Inferences drawn from them: And as all real Truths are, and ever must be, uniform, and of a piece with one another, I doubt not, but these will give Support to the Notions of this Book. Whereas conniving at Lies and popular Errors, tho' it may seem to help, it does in Reality give the greatest of Prejudices to wise and understanding Persons. *Dum per Mendacium renditur ut fides doceatur, id demum agitur ut nulli habetur Fides.* When a Lye is made use of to support the Faith; the Effect of it is, that Nobody can be believed; but the Faith itself is thought a Fiction. *St. Aug. ad Consentium. c. 4.*

S E R M O N I.

The Christian Religion Demonstrated.

JOHN XV. 24.

If I had not done amongst them the Works which none other Man did, they had not had Sin: But now they have both seen, and hated, both me and my Father.

BEFORE I enter upon the Explication of these Words, we may take Notice, That this Age, in which God hath been pleas'd to give us our Lot of Life, is very inquisitive about the Truth of Religion, and very prying into its Foundations.

The Enquiries that are made so frequently, and sometimes too irreverently, I am willing to hope, do not proceed from any Aversion to Religion, that is greater in our Age than in former; but rather from its Increase of Learning, that dives and searches after the Bottom of all Things; and since some venture to call for our Proof even of Christianity itself, tho' it hath been so often and wonderfully attested both by Miracles, and God's Providence, and by a long Experience of its great Usefulness to the World; and since the Apostle St. Paul requires us to be ready to render a Reason of our Belief even of that, I have chosen these Words, with design to lay before you a short View of our Proof of it.

And in order to this, the first Point to be clear'd, is, Why our Saviour rests the Proof of his Doctrines so much upon his Miracles? Why doth he say, *That if he had not done amongst them such Works as no Deceiver ever had done, they had had no Sin?* For if he had done no miraculous Work at all, would not People however have been bound to have heard him teaching of them *Repentance and Vertue*? St. John Baptist did no Miracle; and yet would it not have been a very great Sin, if the People of that Age had not both heard and obey'd, when he taught them with such Demonstration as he taught? Many other Prophets wrought no Miracles that we know of, but only sow'd the Seed of Truth amongst them; and yet, were they not bound to repent and be good? Yes, verily: And to this Day Men are bound at their Peril to hear and observe the meanest of us Ministers, that call upon them to be good in the Sight of God. Nature teaches this through all Parts of the Creation. God's Works teach this in such a Voice, as even the Fowls of Heaven, in some degree, understand and observe. *The Heavens declare the Glory of God, and the Firmament shews his Handy-work. Day unto Day utters Speech, and Night unto Night shews this Divine Knowledge.* Whenever God's Laws of Truth and Justice are publish'd from his Altars, by the least val'd of his Ministers, all Nature resounds, repeats and inforces the Voice in such Language, as leaves every Sinner obnoxious to God's Judgments, both here and hereafter, for every Transgression.

Upon what Ground then doth our Saviour say, *That if he had not done amongst them such Works as no other Man even had done, they had not had Sin?* To which of his Doctrines might they have suspended their Faith, and yet not have been under the Guilt of sinful Unbelief? And to this I Answer; not only to the high and mysterious Points of our Religion, but even to these plain ones, that

that he was the *Messias* and Son of God, and the appointed Judge of Quick and Dead. They might have delay'd the Entrance of themselves into his Church, and have respited their Belief of all those Parts of Christianity, which we now call *Reveal'd Religion*, in distinction from the *Natural*. No piercing Eye cou'd read those Doctrines in the face of the Sky. Tho' the Contemplations of God and his Government may teach us, that the Children of such a Father have a *Birth-right* and Title to hope for Good; and such a Title and Ground of Hope, as none but a *Fool*, or *Profane* Person like *Esau*, wou'd despise or sell by an unworthy Life, which made him incapable of the Good of it: Yet, that *Christ* shou'd be the *First-born* of that Inheritance, and the *Saviour* of those that believ'd and follow'd him in the way of true *Virtue*; neither Sun nor Moon cou'd teach us that Point; nor were Men bound to believe it, till they saw it confirm'd by such Miracles, as cou'd be wrought by no *Deceiver*, nor by any but by God himself, or those that acted by his Power.

That we, in our Day, may have our Faith strong, not only in the great Points of *Truth*, *Justice*, and *Moral Virtue*, but in the additional *Reveal'd Truths*, which add an irresistible Life and Power to all those *Laws*, which tho' *Right* are but *Weak* without them; I will lay before you a short View of the *Natural History* of our Saviour's Life, which was not only adorn'd with some few Divine Miracles, scatter'd here and there to recommend it; but was rather one continu'd miraculous Work from one End of it to the other.

And to take this Matter from the beginning, we must first take notice, that there were upon Record in the common *Bible* of the *Jewish Church*, many known and ancient Prophecies of a great Person or Prince, commonly known by the Name of the *Messias*, that shou'd be born of *David's Line*, in the
Town

Town of *Bethlehem*, the old Seat of *David's* Family, and about that Age in which our Saviour was born.

Many Remarkable Things were foretold of him, his Name, the Quality of his Virgin-Mother, what great Works he should perform: And particularly, that he should set up a Church, or Spiritual Kingdom, in which both *Jew* and *Gentile* should be united in the right Way of Worshipping the only Living and True God.

These Prophecies were Translated into other Languages, dispersed into many Hands, and are to be seen yet, not only in the Writings of Christians, but in the Books of the *Jews* and *Heathens*; and they had rais'd a general expectation in that Age, that such a wonderful Person should appear in the World about that Time.

Now these Prophecies agreeing so punctually with our Saviour's Character, and that great effect which his Preaching hath actually had in the World; to say the least that can be said, they must be a strong Inducement to the most cautious Person to consider and weigh the following Arguments with the more Regard; for Prophecies have actually been one of the most common Ways, whereby Providence hath pointed out eminent Persons to the World, and given them such Honour and Authority as were needful to them, for the accomplishing those good Works of which God made them Instruments to their several Ages.

But to advance a step farther; Those Circumstances that attend the Conception of *St. John Baptist*, and our Blessed Saviour, and the Remarkable Passages at their Birth, are such as prepare us farther for the Belief of great Things in their Life.

And in the First Place, it was visible in the Face of the World, that *St. John Baptist* was born after his Mother was advanc'd far beyond the common Time of Bearing; that the whole Country perceiv'd that

that there was something more than ordinary in his very Birth.

It was also manifest, that his Father, *Zacharias*, was struck dumb, from before the Time of his Conception, and continu'd so from that Time to his Circumcision, almost a Year. This was a publick known Thing, because *Zacharias* was a Person of Eminence, not less amongst them, than a *Bishop* amongst us; and his Dumbness began in the most publick Manner that cou'd be, in the Temple at *Jerusalem*, in the midst of his Ministration before all the People: And though such a Dumbness might easily have been pretended, if it cou'd have been foreseen that it shou'd be of use; yet how cou'd Man's Eye foresee any use of it before the Child was born? Could his Father, before he was born, design him for the fore-runner of the *Messias*; or wou'd it not be Madness for any Man to make such a Supposition?

Then at our Saviour's Birth, *Shepherds*, who cou'd as little foresee any use of their Declaration, said, that they saw *Angels*, and heard their Voices; and Three Strangers came from a far Country, to inquire after a wonderful Child born at that Time in that Count y: And their Journey was made not only the common *News* but *Astonishment* of the Nation, by a Circumstance that cou'd no ways have been pretended, if false, and that was, *Herod's Murder* of all the Children in that same Village, which was foretold to be the *Birth-place* of the *Messias*, and was then the *Birth-place* of our Saviour. And this Cruelty of *Herod*, is upon Record in other Histories, as well as ours, and are to be seen at this Day.

Now let us pause a little upon these Accidents, before we advance to the main Points. These are but preparatory Matters, but they are of great Moment; for it would be strange for two Deceivers to contrive their Work, and engage Princes in it before they were born, and again while in their Swad-
ling

ling Bands. If any would fancy, that afterward they might lay their Plot, and contrive their Parts, so as one shou'd be the *Messias*, and the other his *Forerunner*; yet how came Things to fall out beforehand in their Infancy, so mightily to their Advantage? It is so plain, that it cannot be deny'd, That these were preparatory Works of Divine Providence, drawing the Eyes of the World towards them, and pointing them out from the beginning; for by their own Contrivance they cou'd neither have made that such Things shou'd really have been true, nor have made them be believ'd if they had not.

From this we may proceed next to the Life and Death of St. *John* Baptist. The Account that we have of him, is, that as he was Sanctified from the Womb, so he dedicated himself to a Life of Fasting, and Prayer, and Retirement from the World, and all the Instances of a severe Vertue. When he was about Thirty Years old, that the Laws of the *Jewish* Church allow'd of it, he took upon him the Office of a publick Preacher; he boldly rebuk'd Vice in the greatest, where he ran most Hazard; he Preach'd Repentance to a corrupt Age, with such a burning Zeal, and shining Light, that his Pious Exhortations, join'd with what they knew of his extraordinary Birth, awakened the Nation, and made the very Rulers send to him to know, whether he was not then come, their long look'd-for *Messias*. But he did not assume to himself that Honour; he told them plainly, that he was not; but he added, that that new State, which was the Heavenly Kingdom, Government, or Day of the *Messias* was at Hand; and pointing to our Blessed Saviour, declar'd, that he was the very Person who was Lord of it: But as for himself, he freely own'd, that his Distance below him was so great, that he did not think himself worthy to stoop down and unloose his Shoe-latchet.

Now

Now this Holy Man, this Martyr of God, who in the *Jewish* History as well as ours, hath the Character of a Person of great Vertue; he bearing this Testimony, at a Time when our Saviour had not so much as one Disciple to follow him; and before it cou'd be known, save by the Inspiration of God, what strange Things wou'd follow after, this makes another great Addition to that strong Evidence which we have for our Holy Religion.

I know commonness and carelessness can pass off any Thing; but if we consider this Witness of St. *John* fairly, the more we think of it, the more its Evidence must constrain us; for the real Author of any Change so great as our Saviour made, cou'd not be foreseen before it was begun, by any Means, saving by that Light, whereby God foreshews Men his own Intentions.

But these are far from being all our Evidence of our Holy Religion. Our Saviour's own Life affords us more and greater Proofs than these; for the violent Death of St. *John* Baptist, did not discourage our Saviour from proceeding in this Work. It wou'd have done it without Question, if it had been only by Agreement, that St. *John* had given him his Testimony: But knowing himself to be truly sent from above, he went forward with his Work, tho' he saw what hard usage St. *John* had met with, and knew how much greater Sufferings were prepar'd for him.

And in Considering these Arguments, that arise from our Saviour's Doctrines and Actions, we may first take Notice; that the Holy Religion which he taught, contains the noblest Truths, and the best Rules of Life, that were ever taught or published to the World: Without mingling burdensome Superstitions, or unprofitable Questions, he instructed his Disciples in a right Sense of God, his present Providence, and future Judgment. By a sound Knowledge

ledge of these, he exalts the Soul of Man to a Divine Worship, and firm Hope in God; and lays the strongest Foundation that was ever lay'd for a great Sincerity, Probity and good Conscience towards Man. In all States, and to all Persons, he taught a *perfect* way; and his moving cogent Arguments gave his Words such Spirit and Power, as made his Religion be as much above the Moralities of others, as a Living Man is above a Marble Statue.

And to that strong and *safe* Evidence that arises from this, we must add those astonishing Works that he speaks of in the Text; Twice he fed the multitude with a few Loaves and Fishes; and all their Senses had such full Satisfaction of the Truth of the Miracle, that even the loose and careless Part of his Hearers follow'd him afterward for the *Loaves*. Now let the most wanton Wit sit down and consider, which way our Saviour cou'd deceive and impose, either upon his Apostles, or the People in such a Case as that.

But to proceed. No Distemper was ever found too hard, or too far gone for him to cure. He cur'd *Blindness*, where the Eye was wanting; *Lameness*, where the Hand was wither'd; and *Impotence* of Eight and Thirty Years. He drove the *Fishes* of the Sea into the Apostles Nets in Multitudes. There could be no secret Plot with those unseen Creatures: And he wrought that Miracle several Times; and once commanded a Fish to carry a Piece of Money to St. Peter's Hook. The Holy *Angels* appear'd to, ministr'd, and waited on him. Ten several Times are mentioned of their Ministration; and the Evil Angels were subject to him. Our Saviour loosed those that were afflicted or bound by them: and whether they were *Lunatics* or *Demoniacs*, he cur'd them all by a Word of Power. He walk'd upon the Waters; commanded the Winds; and even
rais'd

Demonstrated.

Three several Times he gave
Great Proof of his divine Power, in such ma-
nner and with such Circumstances, as leave no Room
Doubt or Suspicion. *Jairus's* Daughter, was a
the Minstrels had begun to lament her Death,
according to the Custom of those Times. The Widow
Son at *Nain*, was before the good People of the
Town, that were carrying of him out upon his Bi-
er to his Funeral. And his raising *Lazarus*, was before
a great Company, after he had been no less than
Four Days dead and bury'd.

Now do not such Miracles as these make a Proo-
f sufficient? Can Atheistical Men confound these wit-
nesses of Nature, or Feats of Devils? If then
the Wonders of Nature, or Feats of Devils, if then
stood now a Bier with a dead Body in this Church
while I am preaching of the future State, as made
known to us by *Jesus*; and if in the midst of the
Discourse, the dead Body should rise up in our sight
would any Atheist or Sadducee pretend, that the fu-
ture State was not sufficiently prov'd by such a Mi-
racle. Men belye even the Hardness of their
Hearts, if they should pretend, that they
think, that such a Miracle would not be a witness
enough.

But to proceed from this to the Consideration
his own Death: A voluntary Death, or Martyrdom
is the most convincing Proof that is in any
Power to give of his own Sincerity. We
name a greater: And this our blessed *Mary*
to all the others that I have spoken of. *Mary*
he came voluntarily up to *Jerusalem*, to
self into the midst of his Enemies, that
that they had put the persecutors
they would take him off the Cross, that
into their Hands. His Apostles
they perceiv'd I'm resolved, that
was speaking of it to them, that
Peter took upon him to discourse

if he had been only like another righteous Person, or Prophet, it would have been very lawful and prudent for him to have retir'd after he had deliver'd his Message, as many holy Prophets had done before; and as his Apostles earnestly desir'd, that he would. But if he had spar'd himself in that manner, our Sins had wanted their Sacrifice and Propitiation; all virtuous Persons, who should ever die in righteous Causes, had wanted their great Example and Comforter; and his Doctrines had wanted the Seal of his Blood and dying Witness: And therefore, tho' he had in his sight the Death of St. John Baptist, Beheaded but Two Years before, he went voluntarily amongst the same sort of Men, who thirsted for his Blood, and who he knew wou'd draw it: And he endur'd his bitter Pains, and the base Reproaches they added to them, with such resignation, gravity, and constancy of Mind, that the very manner of his Death, together with the divine Tokens that God shew'd for him at that Time, made his Friends begin, from that very Day, to take heart and grow bold; and it made many, even of his Enemies, confess, that he was the Son of God, as he had said.

Now this is the Testimony of the Blood: It is the Seal of *Martyrdom*, and the highest Witness on his Part that could be given, of his being sincere in all that he had said or done.

But this neither is not the end of our Evidence: For miraculous Proofs of our Saviour's Truth, and God's Approbation, continu'd after his Death, as Wonderful as they had been before. He rose out of his Grave on the third Day, as he had said he should; and he appeared to so many as may give undeniable Satisfaction to all that will submit to sufficient Evidence.

And here we are to consider, that his Appearances after his Resurrection were not like *Apparitions* or *Spirits*,

Spirits, that on some great Occasions have appear'd to some Persons; tho' that would have been a material Point for Proof of a future State in General. That would have confuted, as all such Cases do confute, our Modern *Sadducees*, that deny the Existence of separate Souls or Spirits: But his Appearance was far more, even *Substantially* and *Bodily* before them. He talkt with them; he eat and drank with them, and let them feel and handle him: And this not to *One* only, or *Two*, in the Night-time, but in the Day, to Ten, Eleven, and at last Five Hundred. He shew'd himself thus, not Once only, or Twice, but Ten several Times, that are particularly taken Notice of, besides others mention'd in a more general way. He instructed them in the Things that they should teach and do. He breath'd on them, bless'd them, and at last went to Heaven in their sight, attended by holy Angels. They were sure, that they were not deceiv'd in these Things; and they knew, they were not wrought for their sakes only, but for some wonderful End of Providence: And therefore they neither durst nor were able to keep them secret. They were so astonish'd at them, that they publish'd and preach'd, and wrote and declar'd, to all Men, what they had seen and heard and their Hands had handled. They soon found, that by spreading Abroad those Truths, they shou'd bring upon themselves the Power and Revenges of the same Men, that had Crucified their Master: But it was all one to them. That Assurance that they had of the Truth, constrain'd them to run all Hazards, and therefore they declar'd those Things boldly, to those very Rulers themselves, that had had the greatest share in that wicked Action. To stop the Course of this new Doctrine, the *Jews* Ston'd St. Stephen, and Be-headed St. James, and gave out Commissions to apprehend any that should call upon that Name.

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That forc'd those few Christians, that then were, upon that hard part of leaving their Friends and Country; but still they maintain'd that same Truth, without so much as one Person discovering any Fraud either in our Blessed Saviour, or his Apostles after him. As indeed they were but *Men*, and subject to the same Passions that others were, they had Divisions and Disputes, and particularly about the Obligation of the Law of *Moses*: But, which is a mighty Confirmation of their Sincerity, in those too fierce Contentions that they had, neither Side could Charge the other with any Fraud about their Testimony. Then they had Desertions in the Time of Persecution, as it was no wonder that they had, considering how fierce their Persecutions were. They had many that, like *Judas*, Apostatiz'd out of Fear and Covetousness; and if they had known any evil of them, they wou'd have been glad to have publish'd it upon the House Tops; because such Discoveries wou'd have justified their forsaking them: But, which is a wonderful Proof or Demonstration rather of their Sincerity, there is not one single Instance of such a Discovery. As *Judas*, who had been Witness of his Privacies, cou'd lay nothing to his Charge when he had betray'd him, others cou'd say as little. They were so far from making Discoveries; that their after-Behaviours are clear Proofs of his Truth. For, as *Judas* sunk under the Weight of his own Guilty Conscience, others, generally when the Storms were over, beg'd to be restor'd to the Church with Tears and Penance.

And to all these Things, it is to be added, that these Facts were written in the very same Age, and from the very Time that they were done. If they had not been both publish'd and fix'd unalterably by the Sacred Records of the Churches, in the very Age of the Apostles, all these Arguments had left

left us subject to great Fears and Doubts. They might have been like the Legends of *Apollonius*; or Popish Saints. They wou'd not in that Case have been worth a wise Man's Reading: But when the Apostles Preach'd his Miracles, they cou'd add, *As ye yourselves also know*. And they wrote them at the same Time, and numerous Churches were establish'd in most of the great Cities in the World; for the Churches were actually Settled with Elders over them, when the *Epistles* were written by St. Paul, and the other Apostles. That is visible from the Matter of the Epistles and their Directions: And the Gospels were written before them; for St. Luke wrote the *Acts* of the Apostles, soon after St. Paul had been at Rome: And he had written his Gospel before that. His Gospel was *the former Treatise*; that he spake of in the First Verse of the *Acts*: And when he wrote that Gospel, he spake of others that had written before him; for he begins, *Forasmuch as many have taken in hand to set forth in Order a Declaration of those Things which are most surely believ'd amongst us, I also, &c.* And some of those many that he spake of were, St. Matthew, and St. Mark, whose Gospels are in our Hands to this Day.

So that, in that Age, while the Things were fresh, the Divine Histories of those Publick Actions were written by several Persons that have shewn a wonderful Impartiality in their way of Writing. *Sacraments* and *Holy-Days* and Religious Rites; and a succellive Order of Teachers, have been continued from the very Time of our Saviour's own Institution of the Twelve, and Seventy. These are the common Marks that distinguish true Histories from Fables: And I must add to all, that the Christians which made up those First Churches, were Men of the greatest Piety and Vertue that were ever found amongst Mankind, and great

Numbers of them Seal'd the Truth of these Facts with their Blood.

Now let us judge of this Matter with all the Caution that we can use without Perverseness. Had not our Saviour good Reason to say, as in the Text, *that he had done such Things as no other Man had ever done before him?* For did ever any Deceiver appear in the World with such Attestations from God as these were? Did ever any *False-Christ* or *Impostor* bring such Miracles, and such Proofs of them, with such convincing Circumstances from the very Time? We shall find none such though we search from one End of Heaven to the other, and from the beginning of the World to this Day. And therefore, though Deceivers and their lying Wonders, make a Blaze for a little Time and then vanish into Smoke, and come to nothing; the Gates of Hell have not, and never shall be able to prevail against these.

But if these Things were so; what could be the Reason why so small a Part of his own Nation, and such a smaller still of the *Rulers* believ'd on him? For that is the great Objection that can be made against this Foundation of our Holy Religion: That though many very considerable *Jews*, did both believe and suffer for him; though none wou'd have done so, if the Things had not been well Attested; and tho' his very Enemies cou'd not deny his Miracles; and the first Writers against Christianity, even *Celsus* and others, suppose them; yet the greater and the Ruling Part of his own Nation did not embrace his Religion; but rejected both him and that: And what might the Reason of that be, if those Facts were, indeed, such as I have represented.

And the Reason of their rejecting him, was the same that they had for their Stoning and Killing most of the Prophets that God had sent before him; and that was, wrong Notions in some, and wickedness

ness of Heart in others. In some it was weakness of Vertue, and in others love of Life, and fear of Persecution.

But more particularly ; some puzzled themselves and obstructed their own Faith, by wrong Notions, as if *Belzebub* had assisted him to the performance of his Miracles. They had magnified the Power of the Devil, and by believing Lyes, had perswaded themselves, that all his Works were by *Magick*. For a meer Conjuror, they said, cou'd not only walk upon the Water, but fly through the Air ; command the Winds ; raise up Spirits, and Dead Men ; prepare Feasts ; change himself into other Shapes, and Kill or Cure. Though *Celsus*, as *Origen* tells him, being a Philosopher, did not himself believe such Tales, yet because he found that to be the most puzzling Argument to obscure Christ's Miracles, he made use of that Objection, as the *Pharisees* did in our Saviour's own Life-time : For if they cou'd make People believe that the Devil cou'd do *as much* ; it was the easiest way to make them think that he might do those.

Others that believ'd that the Devil cou'd not open the Eyes of the Blind, yet were puzzled ; because they knew not how to reconcile his Doctrines to the Law of *Moses* : They were sure God spake by *Moses*, and imagining that Christ's Religion was a Contradiction to his ancient Law, they knew not of a great while, how to reconcile those Cases, and therefore suspended their Faith, or rather tried, if they cou'd not practice both.

But others had worse Reasons for the hindrance of their Faith. Amongst these, in some the Reason was *Spite* and *Anger*, because he had been a bold Reprover of their Hypocrisies and vicious Lives ; and their Passions made them blind. In others love of Pleasure was the Reason. Whatever became

of his Miracles, it was a determin'd Point with them, That they could not bring themselves from a Life of Idleness and Mirth, to that grave, and diligent, and self-denying Life that he taught them. Love of the World was a Reason with others. They had something else to do, than inquire after the Doctrines and Actions of a new Teacher; Especially when one of the Doctrines that he taught to some, was, That they should sell all that they had, and follow him. Some were so blinded with the fine Things of Life, that they were offended because he was not *Rich* and *Great*. They thought God beheld Men in the same Glass that they did: And because they were us'd to despise the Poor, they could not believe that a poor Man could be of any Eminence any way. But in most the Reason of not receiving our Saviour's Religion, was fear of Reproach and Persecution: And as the Violence of his Enemies made *Nicodemus* come to him by Night, and made *St. Peter* openly deny him, and the other Apostles and Christians to leave their own Country, and wander about Strangers under all kind of Hardships; what wonder if it made others resolve, not to see what they saw; but keep quiet at Home, and sleep in a whole Skin? Most Men do so now in such dangerous Cases; and we cannot wonder if they did so then. Considering Mens natural Fear of Death, and the certain Death that they saw before them, it was rather a Wonder, that so many confess'd and follow'd him as there did: And nothing but irresistible Evidence could have made so many wise and learned Men receive him under such Hardships.

If it be objected then, That the greater Part of his own Age and Nation did not openly receive his Religion: It is no Wonder that they did not, considering the known Wickedness of that Age, and the great Persecution they must bear if they were of it. There

There is no wonder in the Thing, if that be consider'd rightly; nor is there any difficulty in assigning the Reasons of their Unbelief. The Reasons were, a superstitious Belief of the Devil's Power in some; and ungodly Policy and Fear of the *Romans* in others; and love of their Places and Preferments in the Rulers: and in the People the Reasons were, love of Pleasure, and Cares of the World, and Bigotry, and Superstition, and Carelessness, and want of vertuous Courage, and fear of Persecution. These Fears, and Frailties, and Vices, in all Ages and Nations, have over-born many a just Man, and many and many a righteous Cause; and, by the Permission of God, who had great Good to bring out of it, they prevail'd to the Crucifying of our Saviour, and the long and cruel Persecution of his Followers; that came after him.

And as the Nature of the Thing, and the Testimonies of all the first Histories of the Church, bear Witness, that these were the true Reasons, why that Age rejected our Saviour, notwithstanding he had exceeded both *Moses* and all the Prophets in his Miracles; God Almighty hath confirm'd this Judgment of their Case, by the fearful and amazing Destruction that he sent upon that People.

And that is the true Answer to be given to the Unbelief of that Age. God himself hath given it the justest of all Answers. In that very Age God destroy'd those People, their City, and Temple, according as our blessed Saviour, in the midst of his Sufferings, declar'd he would: For as the meek and patient *Jesus* was led out to his cruel Execution, Hooping under his Cross, thro' the Streets of *Jerusalem*, and many devout Women follow'd, weeping and lamenting the sad Death that he was just going to suffer, He turn'd to them, and without Dejection, or a broken Mind, but with the same Gravity and Piety

that he always spoke with, said he; *Daughters of Jerusalem, Weep not for me, but weep for yourselves and for your Children: For the Days are coming in which they shall say, Blessed are the Barren, and Wombs that never bore, and the Paps that never gave suck.* Before that he had foretold the same Thing, and had added, that the Destruction of their then flourishing City and Temple should be such as would not leave one Stone upon another: And as God hath many a Time, in other Cases, made the dying Words of righteous Men to be true Prophecies against their Oppressors, he made our Saviour's Words to be such, to the Astonishment of the Beholders. That same Generation that heard his Prophecy, saw and felt the Destruction: And it was with such speaking Circumstances, that there hath hardly been any Thing like it since the World began. They found that as they had not made his Religion the Rock of their Salvation, it proved a Stone that ground them to Powder.

And therefore let us establish ourselves in our holy Faith, by the Consideration of these Things, and rejoice to think, how true, how sincere and well-grounded its Hopes are. We see our Fore-fathers did not lightly take up an unprov'd Thing, when to the Laws of Reason and Nature they receiv'd, and added, and establish'd this for the National Religion of our Country: And therefore, let us not only receive it in a formal Way, as a Thing in Course, but as a divine Law from Above, to which we must bow and bend the Mind and Conscience.

For our Evidence for it is in some Respects greater and stronger than all this that I have laid down before: For besides these Arguments, we have the Experience of our Saviour's Power, in making good his Promise of its *Continuance*. For he not only planted his Religion with great Care, and water'd it
with

with his Blood; but declar'd, that in spite of Man's Power it should continue till his coming again to Judgment. It should be corrupted indeed greatly; and yet even its own Corruption, tho' one would think it must, should not destroy it. We have seen both its Corruption grievous, and its Continuance for all that, and its Reformation to a happy degree of Primitive Truth at least, if not of Vertue. Let us add its ancient Vertue as well as its ancient Doctrine, and we shall have a farther Proof of its Truth, in some respects more convincing than any of those I have mention'd yet. To the external outward Evidence of Christianity, we shall have added an internal Experience and Pleasure in our own Bosoms. This will be like an Earnest to us, of that divine Reward which is to follow after: And in the hope of that, we shall pass our Days with as much Cheerfulness and Pleasure as we shall want; and at Death shall commend our Souls to God without fear.

S E R.

S E R M O N II.

Concerning ANGELS.

PSALM cxlviii. 2.

Praise ye him all his Angels: Praise ye him all his Hosts.

IN this Psalm, David, or whoever was the Author of it, calls upon all the Creatures and Works of God, in their several Ways, to praise God; and *Angels* being the highest in Order and Excellence, he gives them the first Place in this best Work, and calls upon them to praise him, both alone for their several Blessings, and in those sacred Bands or Hosts into which they were regularly divided.

And as those plain Truths, which the Holy Scriptures teach us, concerning their first Creation and present State, afford us many useful Lessons, concerning what we may hope or fear for our own Nature, that came out from the same Hand, and is under the same Government; a Discourse upon that Subject cannot be grounded upon a fitter Text than this, which doth not only teach us the Certainty of their Existence, but places them highest amongst the Works of God.

It is a Subject indeed, that, above most others, must be begun with a Remembrance of our own imperfect Natures, which neither can, nor ought to pry

pry too nicely into it. When *Mangoah, Sampson's* Father, in the 13th of *Judges*, would enquire the Name of the Angel that had appeared to him, that he might know who he was to give Thanks to, when the Things that he had told him should come to pass; saith that holy Spirit, in the 18th Verse, *Wherefore enquirest thou after my Name, seeing it is secret or wonderful?* By that Answer it seems probable, either that it was not Lawful for him to know it; or was so wonderful, that he could not understand it.

The Author of the Book of *Wisdom* also gives Caution, that is fit for us to keep in Mind, when we discourse upon such Subjects; the 9th of *Wisdom*, 19th and 20th Verses, *Hardly do we guess a-right at Things that are upon Earth, and with Labour do we find the Things that are before us; but the Things that are in Heaven, who hath searched out?* Such secret Things therefore belong to the Lord, and to him must be left; but those that are revealed belong to us and to our Children, that we may form and frame our Lives, according as they make it to be needful for us: And concerning the Holy Angels, these Points are taught us.

Their Existence, their Creation, many of their Qualities; the Innocence of some, and the Fall of others; the happy Ministration of the Good, for the Benefit of good Men; and the Temptations and Devices of the Bad.

Ist. For the certain Existence of Spirits in General.

I begin with this, because in our Saviour's Time, there was a Sect of *Sadducees*, that believed neither Angel nor Spirit; and some in our own Ages are said to believe as little: And as it is the too easy Credulity of some that tempts these *Sadducees* to deny too much; and as credulous People lade themselves with dangerous Superstitions, that are dishonour-

honourable to Providence, and hurtful both to their Neighbours and themselves; I will first premise, in way of Caution and Guard, That we are not to think, that where-ever we find the Word *Angel* or *Devil* in Scripture, we are immediately to think it speaks of a good or evil Spirit really acting in Person. The Word *Angel*, from ἀγγέλλω, in itself signifies only a *Messenger*, *Apostle*, *Nuncio*, or *Preacher*; and is us'd to denote, sometimes, some remarkable miraculous Token of God's Presence; sometimes some Prophet or Minister acting in his Name; and sometimes only dead Instruments, that he makes use of for the executing of his Will. The Pillar of Fire that went before the *Israelites*, is call'd God's *Angel*. As Christ is called the *Angel* of God's Covenant; so the *Ministers* or *Bishops* of the Seven Churches in the *Revelations*, are called the *Angels* of those Churches. And the Winds and Flames of Fire, when us'd by God as *Voices* to teach us, or *Rods* to punish us, are called God's *Angels* or *Messengers* to us. And with respect to the evil Spirits, in a large Sense, all Diseases were by the *Jews* attributed to the Devil as his Works; and in our Days, all Temptations to Sin are, and not unjustly, metaphorically, at least, ascrib'd to him; tho' it be also a very great and undoubted Truth, what St. James tells us, *That every Man that is tempted, is drawn away of his own Heart's Lust*.

I may add farther, That where the Words *Satan* and *Devil* are actually made use of, they do not certainly assure us, that it was a *Devil*, and not a bad Man that is intended in such Places. The Word *Satan*, in its first Signification, is only *Enemy* or *Adversary*; and in the *Old Testament*, it is always translated so, unless some strong Reason, and the Circumstances of the Place, determine it to mean an evil Spirit. 1 Sam. 29. 4. The Lords of the *Philistines*, would not suffer David to go with them; for fear,

feare, least in the Battle, he should prove *Satan*, or an *Enemy* to them. In the 2d Book of *Samuel*, *David* uses the same Word of his own Brethren; *Ye Sons of Zeviah, Why are ye this Day become Satan or Adversaries to me.* In the 109th *Psalme* 6th Verse, *Set thou an ungodly Man to be Ruler over him, and let Satan stand at his right Hand.* But if the Word *Satan* be put into *English*, as the late learned Bishop *Patrick* puts it in his Paraphrase, it is then to be understood in this more natural Sense; Let the worst Man that can be found, be appointed to hear his Cause; and let his most malicious Adversary plead against him.

And that gives us an obvious Reason, why our Saviour call'd *St. Peter* by that Name, *Mark* 8. 33. *Get thee behind me, Satan; or, get thee behind me, O my Enemy; for in this thou savourest not the Things that be of God, but the Things that be of Men.*

So the Word *Διὰβολος*, or Devil, in its proper Sense, signifies only Slanderer or false Accuser. *2 Tim.* 3. 1, 2, 3. *Know this, that in the last Days perilous Times shall come: For Men shall be. Lovers of their own selves, covetous, without Affection, Truce-breakers, Διὰβολος, false Accusers.* Again, *Titus* 2. 3. *Speak thou the Things that become sound Doctrine; that the Aged Women be in Behaviour, as becomes Knowledge, not Διὰβολος, not false Accusers, nor given to much Wine, &c.* And both *Erasmus*, and the French Protestant Translators, put the 4th of *Ephesians* 27th Verse the same Way, and with much Reason: *Neither give place to the Devil; that is, do not by the Sins before-nam'd, or any other such-like, give Occasion to the Slanderers to reproach our Religion.* *John* 6. 7. *Have not I chosen you Twelve, and one of you is a Devil; not a Devil literally, but a very wicked Traytor; as false as the Devil can make him;*

him. Speaking of the Character of a Clergyman to be ordained, after having caution'd *Timothy* against admitting them too young, he proceeds, *Moreover he must have a good Report of them that are without, lest he fall into Reproach, and the Snare of the Devil;* 1 Tim. 3. 7. It is very obvious, why wanting a good Report, should give Slanderers an Opportunity of obstructing their Ministry; but why the Devil, for that Reason, should have more Power over any virtuous Person, is not so obvious. And to name but one Place more; A Woman, who had been bowed down, was said to have been bound by *Satan* Eighteen Years; but then it is visible, our Saviour only spake in that large Sense, in which they attributed to the Devil all Diseases, even Death itself.

But I will not add more Instances, tho' I might add many: For tho' they spake in that way, according to the Customs of that Age, it would not be prudent for us to speak in the same, since ill Use hath been made of it. When the Expressions that *St. Paul* had us'd about *Faith*, had been perverted; *St. James*, by the Wisdom given to him of God, taught us to speak with more guard for the Time afterward: And since a very pernicious and bloody Use hath been made of the Phrases and Mistakes about the *Devil*, they are surely the soundest Christians, and soberest Interpreters of Scripture, who are sparing in the Use of it; and never introduce any Spirit, but where they find a real Effect of an invisible intellectual Agent.

But as I mention these Things only in way of Caution or Guard, I shall pass over many others of the same Nature, and proceed to the Particulars propos'd; the First of which is, The certain Existence of Spirits.

And for this there is the Belief of all Nations, without excepting one: There are the numerous
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Facts that are done by Agents supernatural; and there is the Reason and Judgment of our own Minds: For who can believe or imagine, that our weak and sinful Race should be the Head of the Creation? Who can think, that in the whole Scale of Beings, our human Nature should be the highest; and that God should have no better Creatures than we are, that know little or nothing either of him or his Works? Who can suppose, that our infected, sickly, disturbed Region, should be full of Creatures with Life and Sense, and a high Degree of Reason; and all the pure, immense and celestial Regions above, should be without any; and that even the most sacred Place of God's highest Presence, should not have Creatures, as much more excellent than we are, as the Place itself is more glorious, and fitter for an exalted and happy Life. The natural Judgment of sober Men, and the Guesses that they make from the Analogy of the World, raise them up to so much Faith and Belief of Angels, or invisible Spirits; and the sacred Scriptures put the Matter beyond Controversy to every Christian Man.

And to name some few Texts out of these, *Psalms 8. 5. For thou hast made him little lower than the Angels, to crown him with Glory and Honour. Psalm 68. 17. The Chariots of God are Twenty Thousands, even Thousands of Angels; the Lord is amongst them, as in his holy Place of Sinai. Matth. 25. 41. Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels. Heb. 1. 13. But to which of the Angels, said he at any time, Sit on my right Hand, till I make thy Enemies thy Footstool? Are they not all ministering Spirits, sent forth to minister for them who shall be Heirs of Salvation? ver. 16. For verily he took not on him the Nature of Angels; but he took on him the Seed of Abraham. 2 Pet. 2. 4. For if God spared not the Angels that sinned, but cast them down*

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to Hell, and deliver'd them into Chains of Darkneſs, to be reſerv'd unto Judgment.

THEſe Texts are ſo plain, that no craft or Force can bend or ſtrain them to another Senſe; but all muſt confeſs, that they ſpeak of both good Spirits and bad alſo. A Man muſt deny the Scriptures themſelves, if he denies that theſe Places ſpeak plainly of Angels.

THE Second Point propos'd, is, their Creation, by the ſame God that gave us our Being: And for this the very firſt Verſe of *Genesis* hath been always thought to belong plainly to this, *In the Beginning God created the Heaven and the Earth.* This the Fathers of the *Nicene* Council rightly interpreted, That God was the Maker of all Things, *viſible and inviſible.* And in this they have St. Paul going before them for their Juſtification, Col. 1. 16. *For by him were all Things created that are in Heaven and in Earth, viſible and inviſible, whether they be Thrones, or Dominions, Principalities or Powers; all Things were created by him and for him.*

It is true indeed, that ſome *Jewiſh Rabbins*, as well as the firſt *Hereticks*, fancying, that there were Worlds before this, even for ever; and that even common Matter was eternal, they muſt in Conſequence ſuppoſe, that the Angelic Subſtances were eternal alſo; for if they allowed Eternity and neceſſary Exiſtence to the meaner corporeal Kind of Subſtance, they could not but attribute the ſame Eternity to the nobler Intellectual, which they plainly ſaw to be of a Kind ſuperiour.

THE *Manichees* therefore did not only advance their Fear and Notion of the Devil ſo high, as to make him ſtrong and potent, and the firſt Spring of Evil; but to make his Exiſtence natural, eternal, independent, and even divine, of as long Continuance, at leaſt, as the ſupreme Being.

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But how contrary to sound Reason, as well as Scripture, is this Notion of the Hereticks, or Free-thinkers of that Age? How plain is it, that it is so far from being true, that any kind of Matter hath a necessary uncreated Existence, that it is plain that none hath? For to pass by that noble and well known Argument; that that which is necessarily existent, must be equally necessary at all Times, and in all Places, which *finite* Matter is not, it is plain, that Matter must be not only created, but created with great Contrivance; because the Marks of the Creator's Infinite Wisdom and Power are upon the first Principles of it, as plainly as upon the finish'd Works that are produc'd from it. For in the first Parts of Matter that we can take into Consideration, there are found, if I may be allow'd just to mention their Names, tho' not Scriptural, Variety of *Substance*, *Motion*, *Gravitation*, *Elasticity*, *Attraction*, *Repulsion*, *Sympathy*, *Antipathy*, *Adhesion*, and other Powers, Affections and Qualities, that are wonderful and unaccountable. By these dispos'd and laid in Order by the wise Creator, without much following Miracle, Matter becomes the constituent Parts, the Instrumental or *Second Cause*, under God, of all curious Works that we behold in the material Parts of the Universe. Now as we readily confess and adore the Creator's Power, in the finish'd Works of the Creation, do we not see it as evidently in the first Principles? Do we lose any Degree of that just Wonder we have of the Creator's Power, by going backward in our Examination, from perfected Productions, to the first Causes that produce them? So far from it, that the Argument gains Strength, and increases to the Creator's Honour. For as in a small Seed, a curious Observer sees more Wonder than in a grown Tree. So in the first Elements of that Seed, he is still more astonish'd to think, what still more

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minute Parts there can be, that can correspond severally and distinctly to those proper Parts of the Seed, and force their Effects by regular and well proportion'd Causes. All we can say is, That God's Power and Wisdom are infinite; and that it was his Work to produce the first Matter so curious, that in his Hand it might be powerful and effectual for all the following Operations. Unprepar'd and worthless Matter would only have produced a worthless *Chaos* of Confusion. And since it hath produced, not *Confusion*, but such Flowers and Fruits, and Works as we see; we must acknowledge, That every Part of Matter, whether great or little, is just such as the Creator was pleas'd to make it.

And now to bring this Digression to the Argument that is before us: If *Matter*, if dead and passive Matter, be yet of such Excellence and Perfection, as to shew the Creator's Power and Wisdom; how much more must the Angelick Natures, that are of a nobler Rank, having a near Resemblance or lively Image of the Divine Nature upon them?

So far therefore we may behold the Truth of our holy Religion with great Pleasure. We see Reason as well as Scripture teaches us, That as the Free-thinkers of our Age fall into the same Tracks of reasoning with the *Manichees* or *Free-thinkers* of that Time, so they are both erroneous; and that all kind of Matter, or Substance, or whatever you will call it, even the Angelick Substances, receiv'd their Beings from the great Creator. Unless God had pleas'd there never had been any Angels, for they took their Beginning from the free Gift of God, as well as we, and are Fellow-Creatures with us. And the Day when they receiv'd their Beings, is by many thought to be the first Day of the Creation of our Earth; if at least that first Day, or that Phrase in the Beginning doth not take in a longer Space

Space than a Day doth. To be sure they were made, either on that First Day of that great Week, or sooner; for with Songs of Praises they celebrated the Honour of God, as he made the other Parts of the Earth: *Job 38. 6. 7. Whereupon are the Foundations of the Earth fasten'd? Or, who laid the Corner-stone thereof? When the Morning-Stars sang together, and all the Sons of God shouted for Joy.* With Astonishment those holy Beings beheld the Wonders of God's Wisdom, Power and Goodness, in our rising World; and with Shouts of Joy, as they might well, they extoll'd the Praises of its Almighty Maker.

But as this not only shews them happy, but makes a noble Representation of their Life and Worship; the Fall of some of them is the next, or third Point that the Scripture teaches us for our Warning and earnest Admonition:

How long they continued: By what Transgression they fell: What they could find, that should make Beings of such Excellence and Wisdom, uneasy under the Government of so mild and kind a Creator: What made their fallen State deserve so little Pity, that even the merciful Jesus let them lie unpray'd for, without joining their Case with ours in his great Work of Redemption: These are Things that our prying Nature would be glad enough to know; but which the holy Writers have not been empower'd to teach us.

Peter Lombard, Father of the Schoolmen, and who is deservedly own'd to have been a great Man in his way, supposes that they continued but a few Moments of Time: *Paneum Temporis*, saith one of those School-men. That very short Time doth not seem probable; because it gives not sufficient Room for Consideration, and Choice, and a free Election: And most certainly they had a very just Law and fair Probation, and their Transgression must have

had some very great Aggravation; or their following State of Diminution had not been irreverfible. But as a particular Knowledge of their State is not neceffary to our Salvation, I fhall only fpeak of it in the general Words of St. Jude, in the 6th Verfe of his Epiftle; *But the Angels that kept not their firft Eftate, but left their own Habitation, be hath reserved in everlafting Chains under Darknefs, unto the Judgment of the great Day.* Whatever Lofs they fuffer'd in their fecond State, they feem to have greater coming upon them, both by this Text, and by their Queftion to our Saviour, *Art thou come to torment us before the Time?*

3dly. The Fourth Point propos'd to be confider'd, is, their Natures and Qualities. And as they bear a great Refemblance to the Soul of Man; the Confideration of our own Souls will lead us neareft to the true Notion of thofe Qualities in a low Degree, which they poffefs in a higher.

And here we have, firft, to confider, not only *Life*, and *Senfation*, and *Self-motion*; and fomething very like Thought and Memory, which are in the Creature, but deeper Reasoning, Confcience of moral Good and Evil, Free-will, Contemplation of the Creator; fuch Knowledge and Scheme of the Universe, and the feveral Inhabitants of it; as made Solomon fpeak, as if the *Soul of a wife Man cover'd the whole Earth.* And as thefe furprizing Qualities are of a quite different Nature from the higheft that I nam'd before of the Mechanick Powers, they lead us to the Thought of a nobler, active Substance, fuperiour to paffive infenfible dead Matter, and that we take to be the Substance of the Angelick Natures and the Souls of Men: And that therefore they have been permanent and lafting; and, with the divine Support, which the Goodnefs of God hath continued to all Things, they will be more abiding than the

the Rocks and Mountains. As they sang together with Shouts of Joy, when God laid the Foundation of the World; so when he shall come at the last to judge it, they will be with him; and having been Witnesses of his Justice and Goodness in all his Ways, they will give him Praise in Songs Eternal.

The Two first Qualities therefore that we believe of them are, that they are *Immaterial* and *Immortal*; and the Third may be, that great *Swiftness*, and those easy Motions that are taught in sundry Places. Dan. 9. 21. *See, whilst I was speaking in Prayer, even the Man Gabriel, whom I had seen in the Vision at the beginning, being caused to fly swiftly, touched me about the Time of the evening Oblation.* From what sacred Place soever he had come, no difficulty of the Way had retarded his Motion.

There is hardly any Quality that they have, that does more evidently shew their great Excellence above us, and make us more sensible of the heavy Load of our own mortal Bodies. For we labour, and are out of Breath, in walking slow, a very short Stage: We are a Burden to the weary Beasts that carry us; and a few Miles distance make us Strangers, like banish'd Men from our next Relations. We may want their Help and Advice in Danger: We may be sick and die; and our best Friends may neither know our Peril, nor be able to haste to us, till our Fate is over—— But we shall not always be such confin'd Creatures. When our Souls shall have put off the Burden of the Flesh, we doubt not but they will be in this Respect, like the Angels of God.

4thly. The Holy Angels are represented to us, as of great Force and Power; Psalm 103. 20. *Ye that excel in Strength, ye Ministers of his that do his Pleasure.* When God gave one of them Commission to destroy the First-born in Egypt, before Morning, there was not one left alive through the whole Land.

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And in one Night, an Angel destroy'd the whole Host of the *Assyrians*.

5thly. They are doubtless of great Wisdom and Knowledge: 2 Sam. 14. 20. *My Lord is wise according to the Wisdom of an Angel of God, to know all Things that are in the Earth.*

And this must almost necessarily follow from their easy Motion, and capacious Faculties, and long Duration: For the great Ignorance that is in Man, is not altogether to be charg'd upon his Incapacity; but Shortness of Life, and the Disadvantage with which we see things. We live but a little while; and are so confin'd by our natural Weakness and imperfect Sight, that the greatest Wanderer sees but very little, and knows but little of what he sees. We can neither judge of Things at a distance, nor are able to go near the greatest Part of Things that we want to know. Our dull Eyes can neither bear a bright Object, nor see a little one, nor pierce through the thinnest Covers of those that lie with most Advantage before them. We can neither see God, nor Angels, nor our own Souls, nor the Starry Firmament, with Ability to judge of what we see, nor the heavenly Places. But now was it permitted to us, as it was to St. *Paul*, to be caught up and pass into the Third Heaven, and to see that, not for the length of a Fit of Vision, but as long as the Angels have, in a compos'd Temper and perfect Life; the Soul of Man then, tho' with only the Faculties it hath now, would not be without Knowledge, and in Blindness, as it now is: And if Man's Soul, with those Advantages, would be great in Knowledge, as it would be most certainly; how great and sure and extensive must the Knowledge of Angels be, that have beheld God's Works so long with Angelick Powers? Their Wisdom indeed is not so great, but that God can charge them with Folly, and sees their Ignorance

Ignorance in many Points that are above their Reach; but compar'd with ours the Extent of their Knowledge is almost above Comparison, and its Certainty is like Sight and Vision. Those of them therefore that delight in Lies must be dangerous Enemies; and the good Spirits must be noble Instruments of God's Providence and Works, and easily able to turn Things into those Channels, into which God shall direct them.

Other Points that we are taught concerning them, will fall in, while I speak to the good Uses that we are to make of this Subject: For every one will be apt to enquire, What Inferences can we draw? What Duties do we owe? And what Advantages can we make of this Knowledge? Have we not Reason to fear and tremble before the Bad? And should we not offer up our Worship and Prayers to the Good, to encourage them to the more Readiness in that Ministration that God has given them for us? And the chief Points we are to learn, I believe may be reduc'd under these Four Heads.

First, We must never consider the Ministration either of the good Angels or evil, otherwise than as to increase our Faith in God and his Providence, and to draw us with less Fear and Doubting to put our Trust in him: For after all our boasted Knowledge, what do we know of them certainly, but that they are *Instruments* in the Hand of God. As the *Sun* and *Stars*, and *Fire* and *Air*, and *Plagues*, are *dead Instruments*; these are *living Instruments*, but still *Instruments* in the Hand of him, who is as near to us as they are, and could of himself act all without them, if he did not chuse rather to give them that Ministration for Reasons that we know not.

If then we think and speak of them, so as to magnify God, who is serv'd by such noble Attendance.

If we think of them so as to strengthen our Belief of God's particular Providence, that cannot be too busy to take Care of any Person that deserves his Protection, since he hath appointed so many Eyes besides his own to be continually employ'd in his Service: If we make this Use of this Doctrine, we make the best Use that can be, and shall have our Minds more full of Piety for the Thoughts we have of them. But if we let our Wonder and Esteem, and Love, stay at them, and have God less frequently in our Minds, because our Meditations are upon Angels so much, we act then against the Order of Reason and Nature, and, in way of just Rebuke we may know, that God is able, of the very Stones, to raise up Angels and Arch Angels, as well as Children unto Abraham.

To prevent any Errour in this Matter, (for it would be a very dangerous one) let the Vision of Jacob's Ladder be our Emblem to explain the Thing. The Angels ascended and descended; but God was at the Head; and the Messages that they brought were from his Pleasure. Again, tho' Abraham's Servant, when he went to take a Wife for Isaac, had an Angel of God to go before him; he made his Prayer to God, and receiv'd Answer from him. For as God doth not make them the Ministers of his Power, with design to divide his Honour and Worship with them, so neither may we divide our Faith and Prayers, but let God be God, and they only his Instruments.

But here the Pope and his Adherents accuse us of Injustice and want of Gratitude to those happy Spirits. They tell us of the great Honours that they do them in their Church, and blame ours as being negligent and defective in our Duty.

And if we do deny them any Honour that is their due, we are much to be blam'd; for we have no Reason

for to think, that they are ever slow or backward in any good Office they are employ'd in for our Assistance: They encamp about our Dwellings to do us good; they catch us from Dangers; prosper our Ways; rejoyce at our Conversion; and when we die, they carry our Souls, if good, to the Place of Happiness: If we with-hold from them therefore Esteem, and Love, and Imitation of their Vertues, we are too dull and slow in those Duties that become us; but we Protestants, as well as Papists, give them these kinds of Honour, and give Thanks to God, who is pleas'd to employ them so many ways for our Benefit.

What is it then that we deny, and dare not give them? Why it is the *Worship* of God: It is *Prayer*: It is such Prostrations and Gestures, as we use both to their Supreme King and ours: And did ever any Holy Angel desire this from us? Can any Slandrous Tongue stand forth and give Evidence, that ever any good Spirit desir'd or suffer'd himself to be Worshipp'd? The Devil indeed hath often; and offer'd our Saviour all the Kingdoms of the World, if he wou'd fall down before him: But did ever any good Spirit do any thing like it, or covet that Honour which God will not give to another? The Angel that appeared to *Mandab*, taught us another Lesson; *Though thou detain me, I will not eat of thy Bread; and if thou wilt offer a burnt-offering, thou must offer it to the Lord.* See the Angel, again, that appear'd to St. *John*, in the 19th of *Revel.* ver. 10. *And I fell at his Feet to Worship him; and he said unto me, see thou do it not; I am thy Fellow Servant, and of thy Brethren, which have the Testimony of Jesus; Worship God.* And may we after this be so bold with our Maker, as to divide our Worship betwixt him and them? May we leave that juster and better Reform'd Religion of a Protestant, in this Matter, and make

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Prayers to an Angel, that for ought we know may be far absent from us, and not know what we are doing? If we do, we may provoke God's Jealousy and Displeasure, and most surely transgress the Rule of his Apostle, Col. 2. 18. *Let no Man beguile you of your Reward, in a voluntary Humility, and Worshipping Angels, intruding into those Things which be hard not seen, vainly puff'd up by his fleshly Mind.*

But Papists that do make Prayers, and give Worship to Saints and Angels keep such Texts as these are in *Latin*, and read them in that Tongue to the People; or else these Scriptures wou'd bring their People to the same right Behaviour that both ours, and other Reform'd Churches teach. Honour and good Will towards Angels; but no Prayers or Altars to them: Honour them, but Worship God.

Secondly, As we Worship not the good Angels, so neither let us be in over-great Dread or Terror, for fear of the Bad ones. The Prophet *Isaiah* teaches us, Chap. 8. 13. *Sanctify God in your Hearts, and let him be your Fear, and let him be your Dread.* And in Comparison of him, fear nothing else either in Life or Death. Fear is the strongest Passion of Man's Mind, and the strongest Spring of Action, that either captivates or holds one Being in the Power of another; and if we suffer either our own Follies, or any wrong Notions to fill our Minds with greater Fears of evil Spirits, than we have of God, we make them as terrible, and ourselves as miserable before them, as ev'n the evil Spirits can desire to see us.

I add this as a Point to be well consider'd, because many receive Heathenish Stories, that the Holy Scriptures never taught them. When the Sun goes down, and the Wild Beasts come out of their Dens, evil Spirits they think come out at the same Time from

from their hidden Places, and Roam about the Dark, to fright those they meet with. Church-Yards and desolate Houses they fancy are much haunted with Ghosts and evil Angels. The Tales they have heard, have made their Minds like Rooms painted with Devils, and whenever they are afraid in the Dark, their corrupted Imagination brings those first into their Minds. As a poor *Debtor* thinks every Bush a Bayliff; these think every Bough a headless Beast. But are these the Scripture Doctrines concerning Devils? Have Prophets or Apostles ever taught us such Facts as these are? What the Holy Prophets have taught us of them, is, that they are Executioners of some of the greater Acts of God's Justice. As all the Parts of the Creation; so they also, when he sees fit, are Instruments in his Hand to fulfil his Will; and if that be the Case, they are not afraid of the *Light* or *Day*: Nor will the *Sun* in his Brightness turn away their Faces,

But they are not these Messengers of God's Pleasure, that credulous Men have their Thoughts so full of, but imaginary Creatures of their own making; And if we let either those or what is really true of the evil Spirits, get ground upon us, till they have a greater Share of our Fear than God hath; such Fears are an unfortunate Depravation of the Mind, and a great Approach towards the worst part of the Heresy of the *Manichees*. They advanc'd their Doctrines of the Devil's Power, to that degree, that tho' they suppos'd him less than the supreme good Being; yet they believ'd him (as I mention'd before) *Eternal*, and the Cause of all the Diseases and Evils of the Creation. Now tho' we abhor that Doctrine when it is mentioned under that Name of *Manichism*, under which the Church condemn'd it as a Heresy; yet if by different Notions and fabulous Tales, we magnify his Power and Presence so far, that

that we fear him as much as those *Manichees* did. If vertuous Men let their Minds be so full of panick Frights and Terrour, that even the Sense of God's Providence cannot keep their Minds as steady and easy in the Dark as they are in the Light, they have a Spice of a very bad Heresy, and do not know it.

And therefore what the Prophet *Isaiah* spake to the *Jews*, with respect to God and their Enemies, that repeat I a second time, with respect to all Fears whatever. "*Sanctify the Lord God in your Hearts, and let him be your Fear, and let him be your Dread. Live vertuously, and take care to fear him, and then fear nothing else beyond Reason, either Men or Devils.*"

Thirdly, There is a farther Lesson to be learnt from what the holy Writers teach us concerning good and evil Spirits, and that is, Unity under Government. Order and Government are so necessary to all reasonable Beings, that even the Wisdom and Vertue, even of good Angels, would be defective without it; nor doth the Perverseness, even of the evil Spirits, make either Superiors or Inferiors amongst them break the Bonds of Order that are needful to preserve their State. How inexcusable then must we be, if we let our Minds grow too stubborn to be in due Subjection, and how surely must Confusion and Misery be the Consequence?

What Form of Government they have; and in what Degree the Inferior Spirits have their Time and Actions dispos'd of by the Superiour, I presume there is no Man will venture to determine: But what Laws they have, even the perverse Spirits, both superior and inferior, do so far observe, as not to be much divided; and if they did not, our Saviour tells us, Their Kingdom could not stand.

How

How forcibly then, I say, doth this oblige us all to be governable, and make our private Interests easily yield to publick Safety? Superiors may learn, not to exceed their Power: Inferiours may learn to keep Order and Subjection; and both may learn the Necessity of Peace, Justice and Unity. Divided Kingdoms, and quarrellsome Men, have one degree of Perverseness above fallen Angels; and where ever the Sin lies, whether in Superiors or in Inferiours, the Guilt of it is great in the Sight of both God and Man.

Lastly, From the Consideration of the Ministration of the good and evil Spirits about us, we may confirm ourselves in the Belief of those great Things our holy Religion teaches us concerning the Immortality and future State of our own Souls. The Immortality of Angels is a comfortable reviving Pattern to give us hope of our own Eternal State: And their Care and Ministration about us, let us see that in both our future and present State, there are Matters of great Moment and Value belong to us. If our Business in the World was only to heap up Riches, and lade ourselves with thick Clay, the good and evil Angels would not concern themselves to make one Man's Heap bigger than another's; and since they do Interest themselves in our Lives; Since there is Joy amongst the holy Angels at the Conversion of a Sinner; and since the evil Spirits are as busy to seek our Fall, the Reason must be, because they understand how mighty is the Consequence one way or the other. There would not be a War in Heaven about us, if all the Dispute was, Whose Coffers should be fullest, and who should have most of their Will and Pleasure in this dying Life. Their Concern about our Souls shews the Value of them; and from their Concern about them, let us learn Judgment, and encrease our own Care, and take

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take heed so to order our Lives, that they may not be consign'd to that State which God hath prepared for the greatest of those evil Spirits, and all his Instruments of Evil. I will conclude all with a little Variation, with the Collect of our Church, for the Feast of St. Michael and all Angels.

O God, who hast ordain'd and constituted the Services of Angels and Men in a wonderful Order, mercifully grant, that as thy Holy Angels always do thee Service in Heaven, so on Earth they may assist and further us in the Race of all Goodness, through Jesus Christ our Lord. Amen.

F I N I S.

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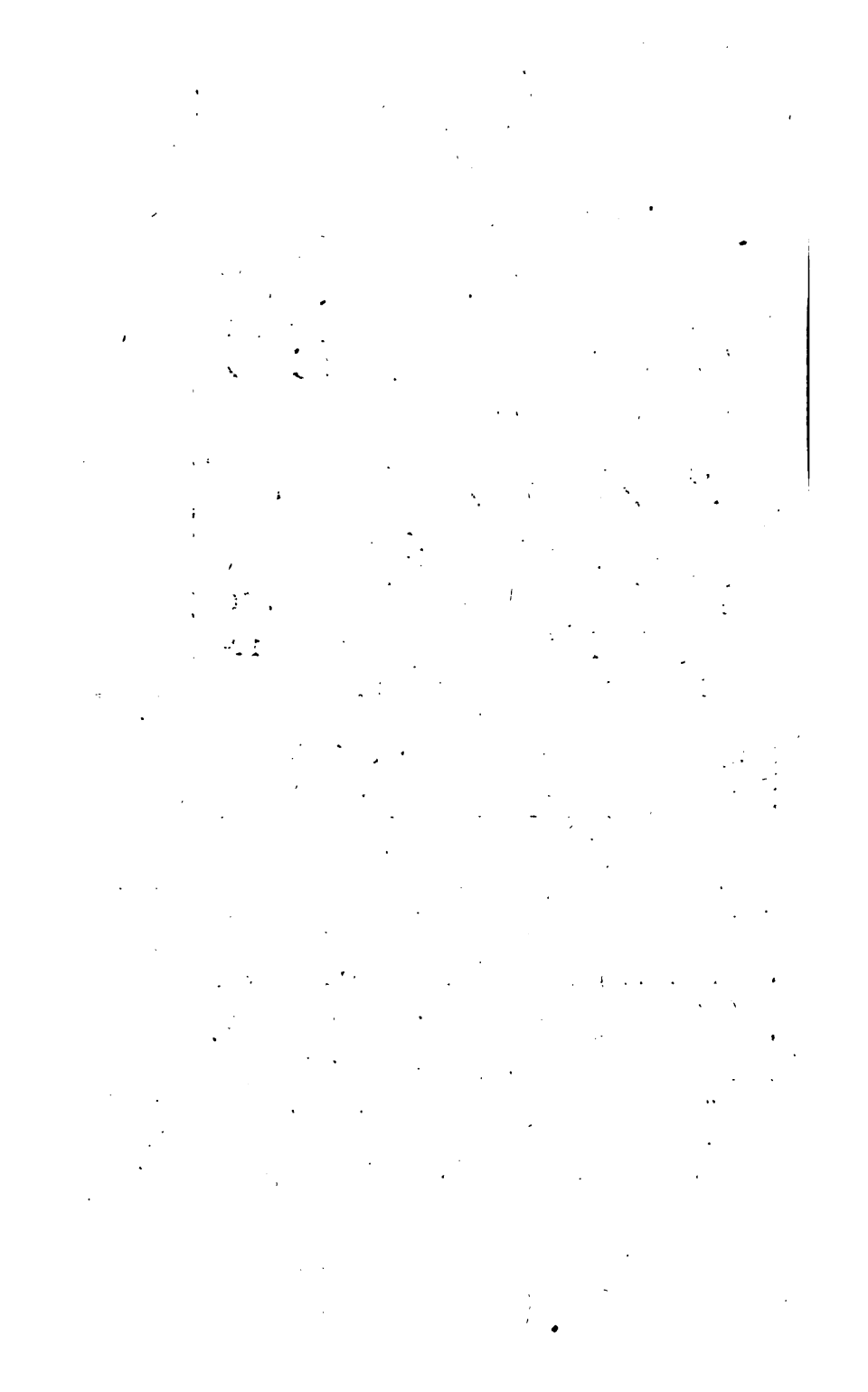
A
D E F E N C E
Of the COMPASSIONATE
A D D R E S S
T O
P A P I S T S.
B E I N G
An A N S W E R to the
Q U E R I E S of a Papist, re-
lating to that A D D R E S S.

In a Sixth L E T T E R to the Author of
those Q U E R I E S.

By F R A N C I S H U T C H I N S O N, D. D. Chaplain
in Ordinary to his M A J E S T Y, and Minister of
St. James's Parish, in St. Edmund's-Bury in Suffolk.

*St. Luke vi. 39. Can the Blind lead the Blind?
Shall they not both fall into the Ditch?*

L O N D O N: Printed for D. Midwinter,
at the *Three Crowns* in St. Paul's Church-
Yard, MDCCXVIII.



3-28-40 J.A.

A
D E F E N C E
 Of the COMPASSIONATE
A D D R E S S
 T O
P A P I S T S.

S I R,

HAVING met with your *Queries* in answer to my *Compassionate Address*, and considering that that was occasionally written in way of Letters to several Persons ; tho' I may reasonably suppose, that you will take it in Disdain to have one directed to you from a Man that you think so far your Inferior, as not to be treated with Common Civility : Yet, since I find, that where your Passion is highest, your Blows are no ways formidable, but very harmless, feeble things, I will venture to stand the Shock of your Anger, and let this be a Letter to you unknown. And as the Subjects that we both thought we had Reason to debate, are very serious and useful, if soberly manag'd, I will pass over your indecent Quotations out of *Hudibras*, and your Jest and Drol-

lery, and the hard Names also, by which you call me : For tho' such Language may have great Effect upon your own Followers, who, without Reading, both sides are left to guess at your Victory, by the Assurance with which you speak of it " Our People won't be put off so ". For tho' our Men and Maids cannot understand much, or judge of difficult Cases ; yet we have those in our Church, and great Numbers of them, that in Cases where either their Bodies, or Souls or Estates are really concern'd, will examin both your Books and ours, and judge Impartially ; and they will not think your Cause one Jot the better for your great Assurance, but suspect the more, that in such a grave and weighty Subject nothing but want of sober Answers cou'd have tempted you to fly to such indecent Banter, Personal Reflections, and falsifying almost every Quotation that you make out of my Book.

But to lose no more Time in Preface, the first Point that I have to take care of, is, to answer for the Quotations in my Book that you call for, that when I do offer any thing afterward, I may be heard as an honest Man, and not a Slanderer, or notorious Misrepresenter, as you are pleas'd to call me.

The first that you call for, is, the Name of the Bishop that was condemn'd for Believing the *Antipodes*, and by what Pope he was condemned. To this I answer, That it was *Virgilius*, Bishop of *Saltzburg*, who happen'd to be a little too Wise for those Times. *Boniface*, Archbishop of *Mentz*, was his Accuser ; and *Zachary* was the Pope, whose Infallibility did not hinder him from passing such a Comical Judgment. And for my Author, I quote *Aventinus*, in his 3d Book of Annals, in
the

the Year 746. And if in answer to that, you oblige us with the Particulars of the Process against *Virgilius*, add to it the Five Years Imprisonment of *Galileo*, for his Discovery that the Sun stood still, and the Earth turn'd round, That was from a later Pope, *Urban* the VIIIth. Give us the Form of his Recantation of such a damnable Doctrin'. And I do not know but you are as likely as any Man to undertake the Defence of those Popes against those Philosophers: For by your Aristotelian Philosophy of Substance and Accidents in your 31st Page, I find you are as far from making any Progress in Learning, as either *Zachary* or *Urban*. A Living Man seen and eaten under the Appearance of a Morsel of Bread, is worse Philosophy than denying the *Antipodes*, and even *Aristotle* will not be able to defend you.

Another Demand you make, is, to know which Session of the Council of *Trent* is to be charg'd with expunging by the *Index Expurgatorius*, that Direction that shew'd the Places where *St. Athanasius* and *St. Austin* teach, *That God alone is to be worshipped*. And to this I answer, It was the Eighteenth Session, and again the Five and twentieth, which, because they had not time to finish the *Index* themselves, empower'd the Censors to do what they did. Now the Direction was order'd by the *Index* to be expung'd in these Words, *Adorari solius Dei est. (i. e.) God alone is to be worshipped. Deleatur ex indice Operum Athanasii. Indice Lib. Prohib. & expung. p. 52. Madrid. Ann. 1627. Item expung in Op S. August. ibid, p. 56.*

And that you may not say this is a single Instance, and that the Reader may see how all our Protestant Doctrines wou'd be attested both by Fathers and the learned Men of your own Church.

- if their Writings had not been corrupted by the Monks and these Indexes, I will give the Reader a few Examples of some other Sentences order'd to be blotted out by the *Belgic Index* that acted *juxta Decretum Concilii Tridentini*. It was finished 1571, and printed apud *Joannem Marescallum*, 1586.

Out of the Notes and Indexes to *St. Austin*.

- Page 3. *The Souls of the Dead know not the Things of the Living.*
- p. 8. *The Eucharist is not a Sacrifice, but a Memorial of a Sacrifice.*
The Use of Images forbidden.
- p. 9. *The Dead have no Care of the Living.*
- p. 10. *St. John cautions against the Invocation of Saints.*
- p. 23. *Sins are to be confess to God, not to Man.*
Our Prayers are to be made to God only.
The Church was not built upon the Man, but upon the Faith.

Out of the Index to *Chrysostom*.

- p. 24. *How great Stupidity is it to fall down before Images.*
- p. 25. *The Worship of Martyrs is by False Christians. Pseudo-Christiani.*
- p. 26. *He condemns the Superstition of praying for the Dead.*
Priests are subject to Princes by Divine Right.
Reading of Scripture is necessary to all.

Out of *Fabricius's* Censure upon the Christian Poets.

- p. 30. *The Invocation of Saints was crept into the Church in the Time of Prudentius. Here the Index requires it should be printed, that it was in the Church in his Time. Mutetur, in Ecclesia erat, pro eo quod est, in Ecclesiam irrepserat.*

The

Compassionate ADDRESS.

7

The Canon of the Council of Tangra against those that praise Virginity too much to be expung'd.

To worship a Cross of Wood is plain Idolatry.

p. 31. *It is foolish to Venerate a Statue more than the Man that made it.*

p. 34. *The Sacrifices of Bread.*

Marriage is forbidden by God to no Man.

Sins are not forgiven for the sake of the Church.

Instead of that is to be read, Sins are not forgiven Out of the Church. Instead of propter they put in præter.

Out of Erasmus's Notes upon St. Ierom.

p. 46. *All the Apostles were equal.*

The Benedictine Monks have corrupted the Writings of the Fathers.

He almost prefers Matrimony before a Single Life. Against Indulgences.

p. 48. *The Monks have corrupted the Fathers.*

Paul calls his his Wife his Sister.

The Pope was formerly call'd the Roman, not the highest Bishop. Not Summus.

Peter is not the Foundation of the Church.

p. 59. *He fell on his Face and Worship'd. Which is an Honour only due to God.*

p. 67. *In the Epistle to the Philippians he places Paul amongst the married Men.*

Out of Erasmus's Prefaces to Irenæus.

p. 71. *No mention of Purgatory.*

He acknowledges not Transubstantiation, but plainly maintains that the true Substance of Bread and Wine remains with the Body and Bloud of Christ.

p. 75. *In Disputes of Divinity, all Appeals are to be made to the Sacred Scriptures.*

Out of the Notes of *Langus* upon *Nicephorus*.

p. 76. *Instead of, Constantine Presided in the Council, put, He was in the Council. Interfuit instead of Præfuit.*

You shall impose the Yoke of Calibacy upon no Man.

p. 87. *For as yet the Pope had not got the Jurisdiction, much less the Civil Government of the City, and much less still any Rights Imperial. This out of Cha. Molinæus, 1538.*

p. 138. *Out of Leon. Fuchsius's Annat. upon Nic. Mycepsue. The World was grown so full of Superstitions, that Religion had been lost, if God had not rais'd up some Good Men.*

p. 145. *Out of Martin Borrha's Notes upon Aristot. The Care of Religion always belong'd to Kings.*

p. 146. *Out of Pet. Ramus. He taxes those who paint the Image of the Trinity under human Likeness.*

Out of *Cuspinians* Lives of the *Cæsars*.

p. 169. *He saith the Primacy of the Church of Rome took its Rise from the Edict of the Emperor Phocas, and that before that the Church of Constantinople had obtained that Priviledge.*

p. 181. *Out of a Chronology printed 1554.*

After the Death of the Pious Doctor Luther.

Out of Polydore Virgil, Of the Inventors of things.

p. 195. *Thou shalt worship the Image of no living Creature.*

p. 203. *Moses utterly forbade the making of any Image;*

Pope Silvester consulted the Devil, to know how long he should live.

Un'less the Frauds of the Popes and Monks had interven'd.

p. 205. *They have their Concubines.*

p. 253. *The Church was not founded upon St. Peter.*

p. 264. *Paul was married.*

These are but a few Gleanings of Things struck out of your own Authors, and it was not intended, that we Protestants should ever have seen or known of these ; for King *Philip's Diploma*, which under the Council of *Trent* impower'd them to do what they did, requir'd that all should be manag'd with great Secresie.

And here I desire the Reader to take Notice of your Answer to the Testimony of *Boxhornius*, who had been employed in striking out Eight hundred Places of the Ancients, and then turn'd Protestant, because he wou'd not continue in a Church that wanted to be defended by such Impostures : Your Answer, p. 44. is for Substance, That he having deserted your Church, or turn'd *Apostate*, as you phrase it, is not a legal Witness against the Church he left. But why not ? Who can be a fitter Witness than one of the very Persons who did the Work, and was so honest as to leave your Church for that justest of all Causes ? And that your calling him an *Apostate Priest*, may not be thought a sufficient Answer to such a noble Testimony ; as he mentioned the particular Number of Eight Hundred, I will here add, That there are above Eight Hundred in that very Index, out of which I have taken these few for a Specimen.

And now that I may lay Things together that support one another, I will give you Two Reasons why I refus'd to trouble my self with any long Answer to *Prosper's Verses*, or Pope *Leo's Oration*, that were brought to prove our Subjection to *Rome*.

One Reason is, Because all ancient Authors have come to us through the Hands of so many *Monks* and Indexes, that we never know when we have their Opinions fairly before us; and where-ever we find any of the Fathers speaking plainly for the Pope's Power, we have just Reason to think that their Fingers have been in it.

The other Reason which I gave in that Letter, is, Because our Crown and Nation being free, our Right to examine, judge, and chuse our own Religion, as well as we can, is a *Natural Right*, and as it wants no Witnesses to prove it, so we ought not to hear or regard any that speak against it.

To this your Answer is, That then we may chuse the *Mahometan* or what we will, and they will be true in *England*. But why so? If the Pope should chuse any gross Part of *Mahometanism*, would those Errors be true and lawful in *Italy*? If one free Nation be not subject to another, are we not all subject to God and the Truth, and our common Christianity? One would think, even your own People, should not have Patience to be put upon by such weak Fallacies as this is. And therefore, to the many places where you repeat this, I here answer once for all; That tho' it be with great pleasure that we glory in our Freedom from the Pope, yet we always own both our Crown and Nation to be subject to God and Christ. And to save you the trouble of unnecessary Queries, I will add, That as at the Reformation, the Protestants appeal'd to a General Council, so to a Council unsworn to the Pope, and to which we could send our own Representatives duely instructed, and of which, at the
Con-

Conclusion, we should have no just Reason to think, but that they had acted honestly and kept within their Sphere; to such a Council, tho' less than General, we should gladly pay as much regard as we can to any thing that is not infallible: And as our Legislature hath voluntarily receiv'd Four such Councils already, it would doubtless receive and give force to the Decrees of any other Council that was like them, or if any particular Canon was impracticable at our Distance, or inconsistent with our other Laws, we should dissent in that Case without breaking either Union or Charity, or losing our Veneration for that which was the Opinion of so many learned Men: But what is this to the Pope, or Quotations out of *Prosper* or *Leo*, teaching us, That the Pope is our Spiritual Father, and must judge and chuse for us. Against those I will still maintain the *Natural* first Principle of the Nation's Right, without troubling my self to answer either of them, or any others, which very likely the *Monks*, or your own bold Indexes, by your Interpolations, have made to speak what true Antiquity never thought of.

But however, tho' I will not trouble my self to answer *Prosper* or *Leo*, in this Case of our right of judging, which is a first Principle that proves it self, yet as there are other Points in dispute between us, wherein real Antiquity is of great weight; and as in your 12th, 13th, and 15th Pages you offer something which convinces me, that you do see the Truth in this Point, if other Fears do not catch you again from it, I will spend some few Pages upon that Case of *Fathers* and *Antiquity*.

That Notion of yours, which you repeat three times, in those fore-mention'd Pages, is, *That English*

English Popery is Nine Hundred Years older than English Protestantism. I am not without hopes, but that that Notion, if you will keep to it, may help to bring us nearer than we are yet to a right Understanding of one another: For that Nine hundred Years leads us right to that Age, when we Protestants say, That Popery did take its beginning.

That we may see what Age that Account of yours will bring us to, we will compute and reckon the Time backward, from our Age to that Century where it will happen to set us.

That happy Change then, and new Face of things which we call *Protestantism*, you will allow us, I suppose, to be now Two hundred Years old this very Year; for *Luther* began the Change he made in the Year 1517. and this Year being 1717. if you cavil not at small things, you may allow us Two Centuries. To these we must add your Nine hundred Years of *English Popery* and they make 1100, and carry us back to the Year of of Christ 617, the beginning of the 7th Century: And that is the very Time when we Protestants say, That Ignorance, and the great Corruption of the Church began.—For consider this Matter fairly.

It was at the beginning of this Century, and near this Year, that Pope *Boniface* pretended to be *Universal Bishop*, and had the Title confirm'd to him by *Phocas* in requital of that wicked Service which *Boniface* had done for him in owning him Emperor, tho' he had seiz'd the Empire by violence, after the Murther of his Master *Mauritius*, and his Four harmless Children.

That was the Time when the *Saracens* had overrun the *African Churches*; and the *Goths* had broken the *Roman Empire*, and Ignorance was so great

great, and Scandals so many, that *Mahomet* set up his new Religion with such great Success as he had.

Near that was the Time when Pope *Zachary* condemn'd *Virgilius* for maintaining such a scandalous Point, As that the Earth was Round, with Inhabitants that went with their Feet against ours.

In the following Century *Image-worship* was set up; and another Century after that, *Transubstantiation*, and the Popes made a perfect Market of *Pardons* and *Indulgences*, and Priests were sometimes compell'd to take Licences for Concubines when they did not desire them.

Then began that Age of Darkness, in which, before it went off, the Pope, by Inquisitors, burnt Thousands and Thousands of poor People for *Witchcraft*; some of them for causing hard *Frosts*, and blasting the *Fruits* of the Earth by their Charms; and Fryer *Bacon*, for being a Scholar, was in great danger of being hang'd for a Conjuror.

Those were the dark Ages when *Greek* and *Hebrew* were forgotten; *Græcum est non potest legi*: And their Skill in *Latin* was seen by the Elegance of the Motto upon my Lord *Talbot's* Sword. *Sum Talboti pro vincere inimicos meos.* And *Gabriel Nau-deus*, tho' a Papist, yet being a learned and rational Man, in his 7th Chapter, hath this Quotation from *Francis Belleforest*, *Tanta jam stultitia oppressit miserum Mundum, ut nunc sic absurde Res creduntur à Christianis, Quales Nunquam antea ad credendum poterat quisquam suadere Paganis*: That so great Folly did then oppress the miserable World, that *Christians* believ'd greater Absurdities than could ever be before impos'd upon the *Heathens*.

In

In those wise Ages it was, That they decided their Causes by Combats, and passing through hot Plowshares, and putting their Hands into scalding Water, or swimming of them in cold.

Those were the Times when Ignorance was the Mother of Devotion; and instead of Sermons, they read the *Legendary* Histories of the Saints, which Shame hath since forc'd you to banish out of your Churches.

And are you in earnest when you defend your selves with the Authority of these, boast of them as Fathers of your Church, call them Antiquity, and bind us down to their Determinations? Tho' in Canons, as well as Laws, the last are those that are binding, not the old and obsolete: And tho' in Blood and Nature the Acts of our own Fathers carry stronger Tyes upon us, than the Acts of those that Time hath buried, Must we throw away the Canons and Laws of our own Fathers and Princes for Two Hundred Years together, since Learning prevail'd, and stride over their Heads, that we may come behind them to those choicer Ages of Ignorance that I have been describing, and there fix our Foot, and take their Notions and Opinions, without examining the Ground on which they built them? May we not bring them to the true Tests of Scripture, Reason, and Experience, and tho' we have actually rejected their *Legends* and *Combats*, and *Ordeals*, may we not reform any thing else if we find as much reason? This is very hard and shocking, and turns the common way of reasoning upside down; But what can Men do? These were the Times when *Purgatory*, *Idolatry* and *Transubstantiation*, and the Pope's *Infallibility*, were impos'd upon the World: And as those are the Fundamental Points, the very Life and Soul of *Popery*, as distinct

distinct from us, whether you sink or swim you must defend them, tho' it be but with *Hudibrasick Verses*,

And here in the midst of this *Inquiry*, about the *Authority* of our *Runic* Ancestors, if you was not such an angry Man, I could put you into a way of clearing your self from this Bondage that you seem to be in to their Example. But before I give my Advice, let me ask you a plain Question, Why was God's threatening of *Visiting the Sins of Fathers upon Children to the third, and fourth Generation* put into the Second Commandment, rather than any other of the Ten. It was doubtless, because *Idolatry* and *Corruptions* of Religion, had always been kept up by following ill Examples of ignorant or superstitious Forefathers. Now as our long *Clamours* have made you put the first part of that Second Commandment into some of your private *Manuals of Devotion*, do but add the whole Commandment fairly, and let your Children get it without Book as ours do, and my Life for yours you will find the Benefit. But I ask your Pardon, for this *Parentthesis*. You will find by and by that I do not so far refuse the Consideration of our *Danic Angl-Saxonic* Predecessors, as not to learn Wisdom from their Experience, and therefore I return with you to our Question concerning the Fathers; for this hath not measur'd our Time from Christ sufficiently, but leaves us other Ages, and a nobler sort of Fathers that have not deserved to be forgotten. This hath been but a short Character of that Nine hundred Years that was before ours; but what was the State of the six hundred and seventeen Years that had past in Christ's Church before them? For take Two hundred and Nine hundred out of 1717, and there will still be 617 remaining; and what do we find
in

in the Church then? Why then we find, neither *Image-Worship* nor *Transubstantiation*, nor the Universality of the Pope's Power over all Nations; but we find that common Christianity which we all ought to seek for: We find indeed those Frailties that Humane Nature will never be free from. We find early Heresies and great Variety of Opinions, enough to reach us, that we must never forget either the Second Commandment, or our Saviour's Divine Rule of calling no Man *Rabbi*, when we read either Fathers or Councils; yet there we find that pure Religion, which Christ as Head; and his Apostles as Messengers, planted in the World, and after which, as a Model, our Reformers framed the *Doctrine*, *Discipline*, and *Worship* of our Church. There we find the Creeds that we have in our own Church, and the first Councils, the Canons of which we have received as Laws to our selves. There we find the Time when our *British* Churches were as free as they are now; for the *Eastern Asiatick* Churches from which they had received the Gospel, had not made their Conversion an Argument of their Subjection. In short, in those Six first Centuries we find that *Antiquity* to which Bishop *Jewel* endeavour'd to lead you when he made his famous Challenge, and if we have those Six first Centuries, it would be no disadvantage to our Cause, if without defalcation I yielded you every Year of the other Nine. Those Nine would only be the Time of that sad State of the Church, of which both the *Corruption* and *Recovery* were plainly foretold by that prophetick Spirit; that was so wonderful, both in our Saviour and his Apostles after him.

But you are far from having so long a time as nine Centuries of your Side. The Exorbitancy of the Pope's Power began much later here in
England,

England, and was mightily abated sooner. The Second Letter in my *Compassionate ADDRESS* gives another View even of those Times, and I will still abide by it. It is taken chiefly from the Report of the *Præmunire*, as stated by the learned Sir *John Davis*, at that time Attorney-General of Ireland. The Lord Chief Justice *Coke*, in *Cawdrey's Case*, agrees with it. What these say, is not only the particular Opinion of private Men, tho' eminent in their Profession, but their Reports are the Sentence of the Law of the Land, coming forth from the Seat of Justice, after large Pleadings before proper Judges. And the Acts of Parliament that I quoted at large, are in still stronger Terms, and teach the Grounds upon which they were made. And as these make large Defalcations out of your Nine hundred Years, I will repeat a few Lines out of the Statute of *Provisors*, which teaches us the just and necessary Grounds upon which they made their Oppositions. See 38 of *Edw. the 3d.* where having mention'd the *unportable* Losses they had born, the Act preceeds; 'For which Causes the
' good ancient Laws, Usages, and Customs, and
' Franchises of the said Realm have been, and be
' greatly appeired, blemish'd and confounded :
' The Crown of our Sovereign Lord the King
' minish'd, and his Person falsely defam'd : The
' Treasure and Riches of the Realm carried a-
' way : The Inhabitants and Subjects of the Realm
' impoverish'd and troubled : The Benefices of
' Holy Church wasted and destroyed : Divine
' Services, Hospitalities, Alms-deeds, and Works
' of Charity withdrawn and set apart : The
' Commons and Subjects of the Realm in Body
' and Goods travell'd.

For these Reasons, they did not only stop many of the large Streams of Treasure that drain'd

the Nation, but, by their *own* Authority, without asking his Counsel, made those noble Statutes That neither suffer'd him to come or send to us, or cite any Man out of the Land before him, or excommunicate any Man that staid here. The afore-mentioned Sir *John Davis*, Attorney-General in *Ireland*, in the Year 1606, indicted and convicted *Robert Lalor*, the Pope's Vicar-General, upon one of those ancient Statutes; and to convince you modern Papiſts, that those brave Princes and Peers were more of our Mind than yours, the Government might now by the due Execution of them, drive all of you out of the Nation.

But to this you reply, That they did not altogether *extinguish* his Authority, but left him a *Spiritual Supremacy* 'till the Time of *Henry* the 8th.

And as far as the *Name* goes, and some precarious Power under the Regulation of the King's Supremacy, I own they did leave him those: For as at that time the World was frighted with Tales of *Purgatory*, and wanted Learning to clear off his false Translations and Forgeries, upon which he had built his Usurpations, the wise and honest Part of the Nation were forc'd to bear a good deal, and Reform by degrees; and you grossly impose upon your Reader, when, contrary to my plain Words in many other Places, you lay hold of a very small Error of the Printer, *which* for *who*, p. 47. l. 29. and instead of correcting it with your Pen, ground a formal Query, as if I maintain'd, That they extinguish'd the Pope's Power sooner than *Henry* the 8th's Reign: But tho' they did not quite extinguish his Power 'till then, yet, as I said before, they extinguish'd it *within a little*, and left him little more than the Name. They neither allowed him Power of sending any *Legate* into the Nation, or citing the People to him; and what is that Bishop who can neither

ther visit his Diocess by Person or Proxy, nor cite even the Clergy before him? They made it High-Treason to bring his Bulls of Excommunication into the Nation; and what is that Spiritual or Ecclesiastical Jurisdiction, that hath its only Penalty taken away from it? They did this, as I intimated before, by their own Power, without his Leave; and that shew'd, that that Shadow, or empty Name of Power that they left him, was by sufferance, and that by the same Reason, that they had done what they had done, they might do more, if upon tryal they found the past Remedies insufficient for the Nations Peace.

But you say, That in *Henry* the 8th's Time they should have gone in the same Way, and have left him some Degree of his Spiritual Supremacy.

But as our Defenders have prov'd to a Demonstration, that no part of this Universal Supremacy was grounded upon Divine Right, but was all of it ill got and basely us'd; I will give you these Three Reasons which they had for leaving that way, and doing as they did.

1st. The Nation had for many Years tried that way, and found it did not answer the End of Peace and Union.

2^{dly}, It makes an unnatural inconsistent State.
And,

3^{dly}. The Pope himself hath condemn'd it, and punish'd some of you Priests for making so bold with his Power, as to offer such Terms of Union.

1st. Our Forefathers had tried that way before the Reformation, and found it had not answer'd the End, and given them Ease. It only put them into a State of Contention and War, that under weak Princes made them very uneasie and never left them in full Peace. That Name of Authority

that they left him over their Minds, and Faith, and Principles, and Worship, made the *pious* part of the Nation sure to him; and he had always Money and Interest enough to add other People to them, and embroil their Affairs whenever he found them in any Difficulty; and then he tried to recover that Exercise of his Power, which he complain'd that our Act of *Premunire* had taken from him by force. This made those Times to be ever unsettled, and it is no wonder. For,

2^{dly}, Such a State as that, was an unnatural inconsistent Constitution. It made our Nation like a Body with Two Heads, and one of them at an impracticable distance from us. It made them travel for Justice over the *Alps* where Bishop *Elph* was frozen to death in his Passage. It made them carry great Numbers of Witnesses at inexpressible Charge and Peril, and when they were there, they were before a Court that understood not their Language. And must not there be noble, and easy, and quick, and unerring Justice? Must that be better than any *English* Heads could afford us?

Besides this, it puts Subjection and Protection into different Channells. It makes Unity and Regularity of Jurisdiction impracticable, unless both our Spiritual and Temporal Legislatures will be subject to a Foreign Power; and it uses even the Pope himself ill. It gives him Power, but no Power to execute it. It left all conscientious People under the Belief, that he by the Law of God was their Supreme Pastour, Father and Judge; and yet would hang them for obeying him in his spiritual Ecclesiastical Offices. It left our Nation in such an untoward, perplexed ill-model'd kind of a State as *France* and *Scicily* are in now; and we see no Reason to follow their Example; for it is both an unsettled State, and unnatural also.

IF

If we will take the Pope we must take him fairly. We must abrogate our Act of *Premunire* as well as the Act that extinguish'd his Power. If he be *Vicar* of Jesus Christ, and our Bishop, he must have Power to visit his Diocese when he sees it needful, and have Power to cite us before him. As Excommunication is the only effectual and last end of spiritual Censures, we must not be so ungodly as to make it Treason to bring his Excommunications hither; but must help to give them Force, or be damn'd for our Disobedience. We must lend our Purses to support and defend the Honour and Exercise of such a large, distant and chargeable Jurisdiction: And if we do not, but try to reconcile our old Statutes of *Premunire* and the Pope's Power together, we set up an inconsistent unnatural Constitution, for the Government of an honest and plain-hearted People, and shall find nothing but Quarrelling and endless Strife to proceed from it.

3dly. The Pope himself wou'd not care for such an imperfect and mutilated unsupported Jurisdiction. You often intimate as if he would. The Author of the *Case Restated*, with an Air of as much assurance as if he was Pope himself, undertakes to assure us, That we shall be received upon the Four Propositions of *Du Pin*. And while your Flourishes serve only to satisfy your own People, and give seeming Answers to our Arguments and Laws, he troubles not himself to stop your Pens: But as *Du Pin* himself is since excommunicated for trying his moderate Notions, so when in the Year, 1665. some well-meaning Papists had actually fram'd such a Notion of his Supremacy, as might consist with the Supremacy of our King's and the Nation's Right, and had actually drawn up and sworn to a *Royal Formula*ry that King Charles was willing to accept of from

them, their *Formulary* was condemn'd at *Rome* and *Louvain*: And the Pope's *Nuncio*, and a Majority of Papists here at home, and in *Ireland*, censur'd, suspended, and depriv'd several of the *Low-Church* Papists that stood for it; and particularly *Father Walsh* suffer'd Seven and twenty Years Persecutions for what he had done in that Case, and yet cou'd not make it bear even amongst your selves. *

I hope you will take this for a fair Answer to that constant Refuge you think you have in the Pope's spiritual Supremacy; and as you can no ways reconcile even such a Supremacy to our Law of the *Premunire*, you must in consequence own, That even our Popish Forefathers were far from being of your Minds. It is not much material whether they were or no: For if they were, yet we should not think our selves bound to follow them in that point, any more than we do in their *Ordeals* or *Combats*, or other Marks of Ignorance. Without regarding their Example we would continue as we are, and defend our selves by Scripture, and Reason, and Nature, and the Authority of our Two last Centuries, and the first Six; but as you are continually imposing upon ignorant People with that Pretence, I have taken this pains to shew you, how much earlier our Reformation began, and what just Laws and bold Opposition they made to him, even from the time of *Edward* the First, the great Restorer of our *English Liberty*.

And that you may see, that those Oppositions were not only from a particular Humour in our Land, but that in other Nations they mov'd in Concert with him, and had begun even before

* See his Letter to the Catholics of England, Ireland, and Scotland, written in the Year 1674.

him, to throw off that Yoke, which they had found as unnecessary and as heavy as we had done; I will here answer the Queries that you put in your 9th Page about King *Edward* the First sending his Bishops to the Pope's Council, and yet taking an Oath of them, That they would not receive the Pope's Blessing. Sir *John Davis* whom I find to be, not a *Hercules Furens* as you have Impudence enough to call him, but a very careful Writer, and exact in his Quotations, delivers it as Matter of Fact, That King *Edward* did take such an Oath of them. At this you call out *Nonsense*, *Incredible*, and demand, whether any one can think that he should send his Bishops at all, if he was so disaffected to him.

And as you put this only upon the foot of bare Probability against plain Fact, I will answer by that which I think more than probability, that he sent them on purpose to join with the other Nations, that at that time, by concert, were resolv'd to break the neck of his Power and oppose him. For King *Edward* was just then return'd from the *Holy War*, where he had learn'd, That the *Greeks*, who understood the *Greek Language* best, never wou'd his Power, and were then breaking with him. The *French* but six Years before had vindicated the Liberties of the *Gallick Church*, and establish'd the *Pragmatick Sanction* that forbid Appeals to him. The Two *Fredericks* of *Germany* had one after another been in open War with him, and the latter of them, that was King *Edward's* Uncle, had driven him out of *Italy*, and written to all Christian Princes to animate them to the asserting the same Rights. The Peers and Parliament of *England* had offer'd the King's Father to have stood by him in vindicating his and their Rights, and nothing but his Fear and Weakness hindred him from making the Breach then; and *Edward's*

his Son being a Prince of Courage and Wisdom, resolved upon the Work from the Beginning, and besides all those Noble Steps that Sir *John Davis* reckons up, he * seiz'd the Pope's Money in the Hand of his Collectors. It is plain therefore he sent his Bishops to oppose the Pope; and for that and his other good Laws, he stands in History as our first Reformer, or the *Vindex Anglica Libertatis*, as he is commonly styl'd by our best Writers.

And now what is become of the Nine Hundred Years that you thought were for Popery? Hence are two Hundred to be taken out of them, and those two wherein Learning began to revive, and Printing was discover'd: And I might have gone a little farther back, and have shew you how in *Henry* the III's Time, the Pope's Nuncio was cut into Pieces, and that the Peers openly threatened to burn the Houses of those Foreign Italian Clergy-men, that should dare to stand up for him, and pray take Notice, that tho' you are not Italian born, you are bred in the Popes Colleges, and listed in the same base Cause against your Country that protects you.

And besides these, I might strike out the four hundred Years during the Time of the *Saxon* Heptarchy: For tho' the Popes crowded their Palls upon the Archbishops, and were always ready to help the weakest Causes and worst Criminals that would but appeal to them from the Justice of their own Nations; yet the Synod of *Clouesho*, as well as the *British* Churches, are famous for asserting their Rights against the Pope's Claims, and our Kings by their Synods, made their own Ecclesiastical Laws, without the Pope's meddling, and our Kings gave Investiture to their Bishops by the Staff and Ring.

* *Mr. Collier's Eccl. Hist. 1st Part, p. 484.*

This shows that Divine Providence did not suffer the Pope's Tyranny to last so long: Nor did the Genius of our Nation truckle so long under so mean a Servitude. About three hundred Years are the most you can fairly claim; and those three hundred Years of Blood and Suffering took their Beginning, not from the four Gospels, but the *Sword and Army of William the Norman*, which was one of the Blessings the Pope sent us, because *Harold* his Predecessor had not paid Deference enough to his Authority in confirming Princes.

But I ask your Pardon for being so long upon this Head. I did not intend it when I began it; but as without Sense or Reason, you will tie us down to the absurd Doctrines and Precedents of those Ages, we must let the World see what kind of Times they were, out of which it was possible for the Rank Weeds of Popery to grow. And as true History is always a noble School of Instruction, I am apt to think, that a Genuine fair View of those Times made plain to the Nation, will be the best way to untwist the Remainder of those Cords of Bondage, with which the Factors of the Pope still find ways to keep many honest Gentlemen of this Nation bound. And therefore I will bestow a few Lines more in answer to your *Queries*, about the Derivation of *Lombard-Street*, that at least our People may see what gross Abuses they must bear, if ever they be again so foolish as to turn Papists. As our Historians tell us, That upon a Computation made in the Time of *Henry the III*d, it was found, that the Pope and Italians drew out of the Nation a Summ that was almost incredible for those Times; that I might give our Common People such a Proof of it as they wou'd remember, I took notice, that *Lombard-Street* in that Age took its Name from the *Lombard* or *Italian* Merchants, that then return'd our Money into
Italy.

Italy. I did not load the Margin of my Book with unnecessary Quotation of Authors for a known thing; but now add, that Sir *John Davis*, the Explication of *Law-Terms*, *Fox*, *Blunt* and *Skinner* give the same Account; and Mr. *Collier*, in his Collection of Records, N^o. 35, to shew what extravagant Usury the Pope's Collectors took from those that were not able to pay such high Taxes, without Forbearance, till they cou'd raise the Money, hath given us a Copy of one of their Bonds, which carries Interest at Sixty per Cent. per Ann. That you might find something to offer against this, you consult *Minshew's* Dictionary, and unluckily find him giving the same Account, that *Lumbard* signified a Bank of Usury, because the *Longobardi* or *Galli Cisalpini* were the most cruel Usurers above all Men: And yet to banter your blind Followers, instead of the *Longobardi* and *Galli Cisalpini*, you put in the *Dutch* and *Holland*, and quote *Minshew*, as if he was of your side. But do they that maintain you, deserve to be abus'd by you at this Rate? For they are your own People that you give your Book to for Instruction, and therefore the Insult is upon their blind Obedience, not upon us that you hide it from: But as their maintaining of you deserves a better Return, take heed you do not carry your Imposition upon them too far; for as our Defenders have by Time and Labour sham'd them out of many gross Errors; by Degrees we may bring them to see a Necessity of reading both Sides, and examining your Quotations; and whenever they will do themselves that Justice, I recommend this to them to begin with, and try your Honesty to them by that.

But to pass to another Point. --- In your 16th Page you ask this Question, 'Whether my putting the Lady so pathetically in mind of her Temporal Advantage, doth not look like offering a Bribe

‘ Bribe to her Conscience ’ ? But since I only desire her to consider how far she can *Lawfully* and *Honestly* escape suffering, by complying with the Laws of that Country, that God’s Providence hath plac’d her under : I ask you again, how you that pretend to be her Confessor and *Friend*, can be so dishonest and unfaithful as not to consider it for her ? Our bless’d Saviour was not so cruel a Casuist. He plac’d Inheriting the Earth in Peace amongst the Motives to a Meek and Submissive Spirit. The Fifth Commandment encourages us to our Duty with a Promise of Long Life. And tho’ the Pope’s Factors had long banter’d and brow-beaten the Nation with such Doctrines, and made them believe that they might not consider their Temporal Matters ; yet they did consider them at last, ev’n our Popish Fore-fathers, tho’ it was long first. I will repeat again their own Words in the forecited Act of Parliament. *The good ancient Laws, Usage, Customs and Franchises of the Realm have been, and be greatly appeir’d, blemish’d and confounded : The Crown of our Sovereign Lord the King minist, and his Person falsely defam’d : The Treasure and Riches of the Realm carry’d away ; the Inhabitants and Subjects of the Realm impoverish’d, troubled, and in Body and Goods travell’d.* Are not these Temporal Inconveniences ? They are not *Purgatory*, but Sufferings in their Bodies, Estates, and Rights ; and yet our honest Forefathers did not stay till the Pope and his Factors thought they had suffer’d enough, but judg’d for themselves, and did themselves right.

And here, as you are often very Severe upon me with Personal Reflections, for my Love of the World, and Zeal for Stocks, but want of Zeal for Religion, I suppose you will now raise your Satyr higher, and ground more *Queries* upon my Indifference in Religion. And tho’ it do’s not much concern

concern the World whether either you or I be so wise and good as we shou'd be ; and tho' for that Reason I will leave your other Personal Reflections unanswered, yet as a right Temper, with respect to Zeal, is a Point that every Reader is very nearly concern'd in, I will beg his Patience, while I tell you, That I am indifferent, perfectly careless about many Points that have no Effect upon the Honour of God, the good State of the World, or the Salvation of our Souls. Tho' the real Truth of every kind is Noble : Tho' the Beauty and Regularity, much more the Edification of God's Worship deserve the Care of the most Learned, and the Encouragement of the Greatest : Though most of our Disputes are concerning the Bounds of Mens Rights, Interests and Actions, and therefore deserve the Study of all that are able to judge ; yet I always have a fear lest by Heat and Passion we set Men farther off rather than bring them nearer to a right Understanding of the Truth. I wou'd not disturb pious People, nor trouble our Governours, nor disquiet the World, unless, there be very great Reason ; and therefore I do at least *aim* at that which I take to be *Moderation* : And yet I must tell you, I have an honest Indignation at your 26th Page, where without Palliation or Excuse, at this Time of Day, you openly defend the Burning of *John Huss* and *Jerom* of *Prague*, tho' they had the Emperour's safe Conduct to the Council of *Constance*, and did nothing to forfeit it, but abiding by those Principles upon which our Government and Religion is founded. By your Additions to the Creeds at the Council of *Trent*, you have made the Pope's Supremacy an Article of Faith. All that deny it, you pronounce Hereticks. All Hereticks, all Priests at least, are sworn to impugn and persecute *Persequar & impugnabo* : You openly declare, that *Burning* of them is one lawful Way of Opposition : And yet you think we are bound to foster and indulge such

Zea-

Zealots, till you are better able to perform your Oaths than you are at present. But have a Care you do not tempt too far ; it may bear a Dispute, Whether ev'n *Moderation* be under a Necessity to give Toleration to those that declare beforehand that they cannot return Moderation, but must turn us out of this World to save our Souls in the next. Our Protestant Dissenters, that are tolerated by Law, have no such Principles as these are. Tho' they have Follies enow, and such as we justly lay to their Charge, when our Subject leads us to confute their Errors ; yet they do not make us Hereticks, which they are bound by their Religion to root out and destroy. They do not damn the whole Nation, and then fright weak People from us, because there is no Salvation to be had amongst us. They do not degrade the whole Clergy of the Land, and make the very Gospel of Christ and his Sacraments be without Effect, because in our Unconsecrated Hands.

And since you do all this and more to a kind Government that protects you, when you are in the Dregs of Idolatry your selves, and are forc'd to support it by known Lies and Forgeries, and Murthers, and Violence ; You may do well to consider the Nature of your Case rightly. A Defence of Burning all that your Bigotry calls Hereticks, is a high Tryal of our Patience here in *England* : But do not carry your Zeal too far, lest it puts our Governours upon considering, Whether that be the due Return to their gentle Usage.

The next Point that I shall consider, shall be the Case of *Miracles* ; and upon reading over both my Letter and your *Queries* about them, I do not find one Word that I need to explain. You are forc'd not only to strain and pervert the Sense, but leave out and put in whole Words, that you may have something to cavil at. When I speak of such Miracles as shou'd be Signs and Proofs of Chri-

Christianity, and say they ceas'd after the Primitive Age, you put in *Of the Apostles*. Pray look again, whether I say *of the Apostles*? The Primitive Time takes in a longer Compass, even till Christianity had taken some rooting; and I do not doubt but in some Degree, God was pleas'd to vouchsafe them through all the Ten Persecutions. Where I express that good Hope we have from God's Providence and Blessing, which we have found wonderfully with us since our Reformation; and when I prefer that before all your pretended Miracles, you leave out, *pretended*, and put in, *any Miracles whatever*. But this is not disputing, but bantering and abusing your own People that you write for. Then you demand the Book and Page where St. *Chrysostom* teaches the same Doctrine that I do. And I answer, in his Sixth Homily upon the *Second Chapter of the first Epistle to the Corinthians*; and he doth not only ground his whole Discourse upon the Supposition, that they were then ceas'd in those Places where he was, but gives Reasons why it was not necessary that they shou'd be continu'd; and tells us with what Arguments we are to convince Men now, *viz.* The first Miracles, the present fulfilling of the ancient Prophecies, and good Lives: And yet, as God governs the World by a living and active Providence, we should hear with Reverence any well attested Relations of any Miracles for the Conversion of Heathens; but we must have them better prov'd than those that are told of *Xaverius*; for this, see Bishop *Morton* upon that Head, in his 2d Book of his *Catholick Apology*, chap. 27th.

To the five plain Instances that I gave of Popish Impostures, detected by us Protestants, you find nothing to object, save only against the last; and since you have not Wit to see when you run your
Head

Head against the Wall, but call for more Proof of that Fact, I will now add some farther Circumstances which I let pass before, out of Reverence to our Common Christianity, which many of your Priests have many a time expos'd without mercy. It is taken out of † *Declaration of Popish Impostors*, printed by Authority, 1604.

To represent then the Fact more particularly, the Reader must know, That in 1585. the Year before *Babington's* Conspiracy, and Three Years before the *Spanish* Invasion, *Weston*, alias *Edmunds*, that was Provincial of the Jesuits immediately before *Garnet*, undertook to cast a Devil out of one *Marwood*, *Babington's* Man, and out of one *Traford*; and having gain'd great Fame, and seduc'd many of the Queen's Subjects, Twelve other Priests undertook the same Cures of Five other suppos'd possess'd Persons; For besides the unnatural desire they had to prepare Peoples Minds for joining with the *Spanish* Invasion, which was then hatching, and of which I gave Account in the Fourth Letter: Besides this, they thought it hard, That the Glory of Miracles should be one of the Notes of true Churches, and yet *English* Popery that wanted them most, should be without any. Since other Nations pretended to shew many, if they should be without, it would look as if Providence its self did not favour the Pope's Jurisdiction here in *England*, where the Government did not receive it: And therefore, as I said, Twelve other Popish Priests resolv'd to follow the Example of *Edmunds* which had prov'd successful, and those Priests by Names were Mr. *Dibdale*, Mr. *Cornelius*, *Thompson*, *Stamp*, *Tyrrel*, *Driland*, *Tulice*, *Sherwood*, *Winkfield*, *Mud*, *Dakins*, and *Ballard*, that was hang'd for *Babington's* Plot to murder the Queen. * The

† See Declaration, p. 1, 2, 3. * Declaration, p. 11. 15.

Places where they acted their Farce, were th Lord *Vaux's* House at *Hackney*, Mr. *Gardiner's* a *Fulmer*, Mr. *Hughes* at *Unbridge*, and Sir *Georg Peckham's* at *Denham*, a lonely House, reported to be haunted, and which had stood empty til within a few Days before they came to it. They had such Variety of Places, least being too long in One, they shou'd be detected. The young Women suppos'd to be possess'd, were *Sarah* and *Friswold Williams*, two Sisters, about 16 or 17 Year old, *Anne Smith* and *Elizabeth Calibroy*, and besides Mr. *Richard Manie*, a young Gentleman, about 15. The Priests plyed their Work till they had made reputed Cures, and wrote and dispers'd Relations of them. *Edmunds* or *Weston*, the Provincial of the Jesuits, wrote the Relation of *Marwood's* Cure, in Latin, and Mr. *Anthony Tyrrel*, a Priest, wrote an Account of the Rest, in a Narrative, call'd, *A Book of Miracles*.

In these Books is told the great Power of the Holy Potion, the Consecrated Brimstone, the Holy Taper. Our good Queen *Elizabeth*, they speak of under the opprobrious Name of *Saffronbag*; and represent, That the Evil Spirits had great Kindness for her and her Ministers, and the Protestant Clergy; but hated not only the Catholick Priests, but the very Vestments that they wore; and not only the *Albe*, the *Amice*, the *Maniple* and the *Stole*, but their very *Gloves* and *Hose*, and *Girdles* and *Shirts*. They describe, how with those, and the Touch of their Priest's Hands, they usually dislodg'd, rous'd and hunted the Devil from the very Toe of the Foot, through every part, gradually, till they drove him out at the Ears or Mouth. As three Popish Priests, *Campion*, *Brian* and *Cottam*, had been hang'd for

* Declaration, p. 11, 15.

damnable Treasons against the Queen and Country, they tried the Power of their Relicks, by making Experiments severally how they would torment the Evil Spirits, the Names of some of which, were *Philpot, Pippin, Modu, Soforce, Hilco, Smolkin, Bonjour, Hiachi, Lusty-buff-cap, Fliberdigibit, Hoherdidaune, Cacabatto*. And because you give no Credit to any thing that we Hereticks say, I will give you some short Specimens, severally, both out of *Edmunds's* or *Weston's* Narrative, and the aforementioned Book of Miracles also.

Edmunds's Book begins, 'Erat quidam Juvenis, &c. And afterwards proceeds, Vix dum exorcismos inchoare manusq; imponere Capiti, cum ille statim furere, in altum erigi, manibus pedibusq; elaborare, Sacerdotis Manum depellere, omnia complere vocibus, Juramentis, Maledictis, Blasphemis. Sacerdos Officium reparat Manum in Capite tenens. Hinc novæ Tragediæ, inusitatæ voces, & verba in omnium aurbus insonant. Quid non venitis Dæmones (inquit) & tu *Pippine* (quod nomen erat infestantis Dæmonis) non vindicas? Nihil Opes, nihil Auxilii in Inferno reliqui est? Auferte citò Miserum, Flammi tradite, &c. Domus non Corruis? Neq; dehiscens me vult Terra absorbere, nec de Cœlo Fulmen aliquod pessundare? Quis hoc tolerare, Quis tantum Incendium pati? Quis ita, uti mille unguibus discerpi unquam visus est; that is, as it follows in Dr *Harsnet's* Translation: * *Edmunds* had scarcely begun his Adjuration, and laid his Hand on *Marwood's* Head, but he presently falls into a Fury, stretches up his Body, beats with his Feet and Hands, thrusts off the Priest's Hand, makes all to ring with Crying. Swearing and Blaspheming. The Priest falls afresh to his Work, holding still his Hand on the Head of the Possessed; and here new, and strange, and tragical Cries fill'd all our Ears: Devils, Why come ye

not? And thou, Pipin, (which was the Name of the Tormenting Devil) dost thou not revenge my Quarrel? Is there no Aid, no Succour left in Hell? Take me miserable Caitiff, and hurl me into the infernal Flames, &c. O, House, Why dost thou not fall upon me? Swallow me, O Earth, or Thunder-strike me; Who can bear my Burden? Who can endure such Heat? Who can be thus torn in pieces, as if I was rent with a thousand Nails.

* After this, they touch'd his Side with a Girdle of Father Campian's, which he us'd to say had been ty'd round the Altar at Jerusalem, and when the Possessed curst and swore, and was tormented with new Pains, *Quidnam inquit Sacerdos, pessime Dæmon, fatere veritatem, &c. Quid isto funiculo ira torqueris, qui vel fortissima quæq; Mundi tam facile contemnis? Unde ergo venit? — Hierosolyma, inquit bene novit ad quem pertinuit. Tiburnus non ignorat (qui locus erat ubi pater ipse Campianus Martyrio Coronatus est) Tum Sacerdos astantes compellat: Testes inquit estote Patris Campiani Clarissimi Martyrii, cujus hic minutissimus Funiculus quem, ipsi prius in vitâ nunquam viderant tantas illi faces miserat. Tell me, O wicked Fiend, said the Priest, confess the Truth, and say what is the Cause why thou art so cruelly tormented with this Girdle, when thou dost not Care for the potentest Things in the Universe? — Jerusalem, said the Spirit, knows very well whom this belonged to. Tyburn is not ignorant, for there was the Place where Father Campian was crown'd with Martyrdom. Then the Priest applyed himself to the Bystanders, and bad them bear Witness of the Martyrdom of the famous Father Campian, whose smallest Girdle had scorch'd the Devil, tho' he had never seen it before, as much as if burning Firebrands had been put to his Side, Page 84, and 85.*

† The following Questions and Answers are out of the Book of Miracles.

* Page 84. † Page 162.

Dibdale

Dibdale speaking to the Devil. --- What saist thou to the Virgin *Mary*?

Devil, Oh, She had no Original Sin. I had not a Bit of her, neither within nor without.

Dibdale, What saist thou to *Gregory* the 13th?

Devil, He is a Saint in Heaven; he never came in Purgatory.

Dibdale, What saist thou to *Brian*? Came he into Purgatory?

Devil, Oh no, He is a Saint indeed, He is in Heaven.

Dibdale, What saist thou to the Sacrament of the Altar? --- *Devil*, It is the very Body of Christ. Cut it, and thou shalt see it Bleed, p. 162, 163.

But I will not trouble the Reader with more such Stuff. When our Governours had before them these Books under their own Hands, and finding that the very *Provincial* of the Jesuits, and Twelve of their Priests were in it, they resolved to make the Case plain beyond Contradiction. They search'd therefore, and soon found out four of the Seven possesse Persons; and as the thing was notorious by comparing Facts with their own Books, they confesse'd and declar'd upon Oath how they had been manag'd by Potions and Fumigations; and other Arts, which are set down at large in long Depositions, out of which I extracted those short Passages in my *fourth* Letter. They found out also *Tyrrel*, the very Priest that had had the chief Hand in drawing up the *Book of Miracles*; and he confest, and confirm'd the Depositions of the other Witnesses, and is the third Person, whose Testimony I put down in my Letter, and out of which, because of your Incredulity, I will here add a little more for your Satisfaction.

* Now, as touching the Substance of the general Interrogatory, I have perus'd the several Examinations and

* See Mr. Tyrrel's Confession, p. 250, 251.

Confessions of Sarah Williams and Friswood her Sister ; of Anne Smith, and of Richard Manie, Gentleman, and am fully perswaded that they have depos'd the Truth in such Points whereof they were examined, &c. The Effect whereof, is, that they were drawn by our cunning Carriage of Matters, to seem as tho' they had been possess'd, when as in Truth, they were not. Neither were there any of the Priests ignorant in my Conscience of their Dissimulation, nor the Parties themselves (as now it appeareth) of our dissembled Proceeding with them. Remember, Sir, that this is one of the Twelve Priests, and after this he goes on.

After I had been my self first at one of their Exorcisings, it was my Chance to be that Night with Mr. Thompson, a Priest, and a great Actor in those Matters at his Chamber by the Spittle, and falling into some Conference about it, I used some such Words, as tho' I doubted, whether the Party was actually and really possess'd, &c. His Answer unto me was in Effect, That he being my Friend, did earnestly wish me to cast forth no such Speeches, whatsoever I did think. For (quoth he) the Matter is judg'd so by Father Edmunds, and some other that are Priests. Besides such Catholicks as have been present at such Fits, have receiv'd it for a Truth. And altho' I for my part will not make it an Article of my Creed, yet I think that Godly Credulity doth much Good for the furthering the Catholick Cause, and for the defacing of our Common Enemies and their Proceedings.

I have my self before confessed, that my Pen was in the Book that was taken with Mr. Barnes, wherein I laid together those Things that Sarah Williams was pretended to have done and said in one of her Fits at Hackney, the 10th of January. Some Things whereof I saw and heard my self; others I receiv'd by Piece meal of Mr. Thompson, Mr. Thulice, and others, and laid them together with the best Skill I had to make them seem strange and wonderful. For altho' both my self (as said before) and so I think of the rest, did know that all was but counterfeits, yet for as much as we perceiv'd,

ceiv'd, that thereby great Credit did grow to the Catho-
lick Cause, and great Discredit to the Protestants, we
held it lawful to do as we did, &c.

And now will this satisfy you, that the Deposi-
tions that I produc'd are not *Grubstreet*; and that
Bishop Bancroft, Bishop Andrews, and Dr. Harsnet,
that was afterward Bishop of York, did not hire
Witnesses to swear to Facts, which I dare say they
were sorry to find true, as all honest Ministers of
Religion must be sorry for and ashamed of for ever.
Here is one of your own Priests an Actor in the
Plot owning his own Book and Act, tho' to his great
Reproach: And here are Four out of the Seven
Demoniacs voluntarily confessing their Dissimula-
tion, and confirming their Evidence by Circum-
stances, that compar'd with your own Books are
Demonstration.

Well, but *four*, you may say, are not *all* that
were concern'd: There were *seven* said to be cur'd,
and where are the other *three*? Perhaps they would
have contradicted these *four*, and why did not the
Government and Bishops bring forth them? I put
this Question for you, because I find you mighty
Critical, and ready to tax the Government with any
Wickedness: But there were good Reasons why
the other *three* were not brought to Examination.

* *Elizabeth Calthorp*, one of the *three*, had been
found with her Neck broke at the bottom of the
Stairs where they acted their holy Farce. And
† *Marwood* and *Trayford*, the other *two*, could no
where be found, tho' sought for with great Care.
No Body could tell where they died their fair
Deaths and were buried, and yet they were not
forth coming tho' the Government spar'd no pains
to have found them; and therefore if your *Pro-
vincial* had not carried them beyond Sea, we must
have recourse to your *Eighth Query* in your 46 p.
where from your Knowledge of those dark In-

* Declaration, p. 44. 247. † Declaration, p. 2d. and 19th.

treagues, you tell us plainly, That if the Priests were really guilty of such things, they would not have scrupled taking the securest way to prevent their telling of Tales! But if you had been one of those Twelve Priests, would you have been so very barbarous as to have kill'd *all Seven*? You forget that some were to be saved for Instances of their miraculous Cure: For if *all Seven* had been serv'd like Sir *Edmundbury Godfrey*, and *Elizabeth Calthorp*, where had been the Power of your Church and Relicks? and besides in your *Sixth Query*, in the 41st p. you tell us, That the Priests were not such *Blockheads* as not to know that good Bribes were effectual Charms. And for those that were tractable, they had Bribes and very kind Usage to sweeten them after their Potions, and Fumigations: And as your Church, tho' it forbids you such wicked Things as honest Wives, yet to make you amends, is so much the more indulgent to you in her Libetty of carrying about Sisters, none of the Three young *Demoniacs* were so forgotten as not to have care taken of them that way. But I will give it you in the Words of *Fid. Williams* her self, in her *Deposition upon Oath*, pag. 236.

She farther saith, *That the Priests at their Departure from Denham, took every one thence his Woman with him. Mr. Edmunds the Jesuit had for his Darling Mrs. Cressy, then a Widow, who was a daily Guest there, and one that did contribute very much both to him and the rest of the Priests. Anne Smith was at the Disposition of Mr. Driland, Sarah Williams of Mr. Dibdale, Mrs. Alcham of Cornelius, and this Examinee of Mr. Leigh, a Priest likewise.*

And now if these Priests had not been of a Church that hath all the Saints of Heaven of its side, and is rich beside in a Stock of Merit, Pardons, and Indulgences for all Crimes, what a Case had they been in? But as all that was amiss
in

in their Management, proceeded from excess of Zeal to the Churches Interest; no doubt but upon Confession they were Canonically absolv'd by other Catholick Priests, and then what signifies the Fretting and Fuming of us Hereticks? But tho' you, Sir, value not our Reproaches, *Tyburn* met with some of them. For a few Days after they had finish'd their Work, the good Queen sent her Pursivants and seiz'd some of them that staid behind the rest at *Denham*, and as they had at that Time a damnable Plot against the Queen's Life, the Justice of the Nation sent some of them after *St. Campian*, *Cottam*, and *Iram*.

And having mention'd those Three that were hang'd at *Tyburn* for Treason, * *Campian* himself having actually rais'd Men, I will take this place to answer what you say concerning the great Number of your Martyrs. You tell us, that in Queen *Elizabeth's* Reign, you had many executed for their Religion. In your 36th page you quote *Gregorio Leti* a Protestant, saying, That Queen *Mary* and Queen *Elizabeth* had nothing to reproach one another on the score of Blood.

And to this I reply, That *Gregorio Leti* was an Italian, and must have an imperfect Knowledge of our Language and Laws, or he could not have made such an unjust Judgment of their Cases. And by this we learn, what a Happiness we should have, if you Priests could have your Wills, and force us again to carry the last Appeals of our spiritual Causes to *Italy*, where our Judges would understand as little as *Gregorio Leti*: Judges that we cannot come at, and that cannot understand us when we are there, will be much such a Blessing as you Papists use to give us.

But I answer more particularly to the Comparison of the Two Queens, and to the Spirit also of the Two Religions. Queen *Elizabeth* had a

* *Collier's Dictionary*.

long Reign of Four and forty Years: In that Time the Pope's Factors had † Sixteen unnatural Plots; some to take away her Life, some to invade the Land, and several actual Rebellions were rais'd: And yet if she did put any to Death merely for Religion, we blame her for it, impute it to her having come so lately out of Popery, and ever since we have endeavour'd to explode that inhumane Principle out of the World.

Queen *Mary* on the other hand, reign'd but Four Years and some Months. In that Time indeed her Breach of Faith and Promise to those Protestants that brought her in, did provoke some warm Tempers to one Insurrection; but then we do not reckon those that suffer'd for it amongst our Martyrs for Religion. They died the Death that the Law appoints to those that were taken in Arms against the Government, and we leave their Case and their Provocation, to the great Judge of all. But our Martyrs were burnt at a Stake, with a Cruelty peculiar to the Popish Religion. Tho' our Saviour was so far from enforcing the Sanguinary Laws of *Moses*, that he declar'd his Religion to be of another Spirit, yet the harshest Laws of the *Old Testament* were strain'd into the highest Sense that could be put upon them; and tho' *Moses* applied them only to those that forsook God, they were turn'd against those that only forsook the Pope for God's sake. Your Cruelties were continued to the very last Week of her Life, and new Methods were invented for discovering those that had conceal'd their Thoughts, and for obliging the Justices and Gentlemen to be present at the Executions. The Number that suffer'd in that short Reign, I'll repeat to you out of Bishop *Burnet's Supplement* to his *History of the Reformation*, p. 264. *Saith he, in a Book corrected, if not written by the Lord Burleigh, Entitled, The Executions for Treason, the Sum of*

† Bishop Carleton's *History*.

those who suffer'd in this wretched Reign isthus reckoned. Four hundred Persons suffered publicly in Queen Mary's Days, besides those who were secretly murdered in Prison. Of these, Twenty were Bishops and dignified Clergy-Men; Sixty were Women, Children more than Forty; Some Women big with Child; One bore a Child in the Fire, and the Child was burned.

I doubt not but this is a just and true Representation of Queen *Mary's* Reign: And instead of lamenting, condemning, or wishing that those unchristian Methods of Conversion might be discarded now, in your 25th page, as I quoted it before, you justify the same practice upon *John Huss* and *Herom* of *Prague*, even under its worst Aggravation, that of Burning them, tho' they had the Emperor's Safe Conduct in their Pocket. Perhaps your Predecessors persisting so incurably in the same bloody way, might make both Queen *Elizabeth* and her Judges think, that hanging some few such, was not Persecuting for Theological Opinions, but the only way they had to keep your Knives from their own Throats. They saw that Popery had chang'd Christ's Gospel from a Spiritual Law into a Secular Bloody Engine, not only for drawing the Queen's Subjects from their Allegiance, but for imposing a Foreign unnatural Yoke upon the whole Nation. They knew all Seminary Priests were sworn to that Foreign Head which is our irreconcilable Enemy; and therefore they punish'd them not as guilty of an Error in Religion, but of High-Treason as the Law rightly calls it. If you will list your selves in the Service of a Foreigner that is our Enemy, keep your selves to the Master that you chuse; and if you do not, but come hither and creep into Corners to seduce others to join with the same Foreign Power; do not complain that there is one Priest in *Hurst* Castle, but acknowledge the Mildness of the Government, that hath sent no more to keep him Company.

As you often call for Vouchers of what I say, I am always pleas'd, because as it shews, that the Argument touch'd you, so one may reasonably expect some good Effect to follow your Conviction: I will here therefore give you the Oath of your Colleges out of your own Historian,

San,

Sander's de Schismate Anglicano. And tho' it be couch'd in disguis'd equivocating Words, the Sence of it lies plain, and it carries other Oaths in its Belly, which are to be taken when you take Orders, of which this is a Vow.

But hear the Q *ATH* is self.

I *A. B.* One bred in this College, considering how great Benefits God hath bestowed upon me, but then especially when he brought me out of my own Country so much infected with Hereſie. And made me a Member of the Catholick Church, as also deſiring with a thankful Heart to improve ſo great a Mercy of God, have reſolved to offer my ſelf wholly up to Divine Service, as much as I may, to fulfil the End for which this College was founded. I promiſe therefore and ſwear, in the preſence of Almighty God, That I am prepar'd from my Heart, with the Aſſiſtance of Divine Grace, in due time to receive Holy Orders; and to return into *England* to convert the Souls of my Countrymen and Kindred, when, and as often as it ſhall ſeem good to the Superior of this College.

Is not this a fine Oath for a young Fellow to take before his Beard is grown? Muſt not ſuch a one prove a hopeful Subject, when he is brought up by the Pope and Popiſh Charity, and hath been ſuffer'd to read no Books but what hath paſt the *Index Expurgatorius*, and is ſworn to come hither to draw our People to the Pope, as often as the Superiors of thoſe Colleges, which are put in by the Popes, ſhall ſend him?

All the Oaths of your ſeveral Orders I pretend not to have by me; but if there be any different Clauſes ſuited to their proper Stations, yet their general Attachment to the Pope, we may learn by this Oath of the Superior Clergy.

I *A. B.* from this Hour forward, ſhall be faithful and obedient to *St. Peter*, and to the holy Church of *Rome*, and to my Lord the Pope and his Succeſſors, canonically entring. I ſhall not be of Counſel or Conſent, that they ſhall loſe either Life or Member, or ſhall be taken, or ſuffer any Violence or any wrong by any Means. Their Counſel to me, credited by them, their Meſſengers or Letters I ſhall not willingly diſcover to any Perſon. The Papacy of *Rome*, the Rules of the Holy Fathers, and the Regality of *St. Peter*, I ſhall help and maintain and defend againſt all Men. The Legate of the See Apoſtolick, going and coming, I ſhall honourably entreat. The Rights, Honours,

Honours, Privileges, Authorities of the Church of *Rome*, and of the Pope and his Successors, I shall cause to be conserv'd, defended, *augmented* and promoted. I shall not be in Council, Treaty, or any Act in the which any thing shall be imagin'd against him or the Church of *Rome*, their Rights, Seats, Honours or Powers. And if I know any such to be moved or compassed, I shall resist it to my Power, and as soon as I can, I shall advertise him or such as may give him Knowledge. The Rules of the Holy Fathers, the Decrees, Ordinances, Sentences, Dispositions, Reservations, Provisions, and Commandments Apostolick to my Power, I will keep, and cause to be kept of others. Hereticks, Schismatics and Rebels to our holy Father and his Successors, I shall resist and persecute to my Power, &c. See *Hist. of Reform. by Bishop of Salisbury, Part I. Book II. p. 123.*

And now, can any Man that hath this Oath upon his Soul, be otherwise than a direct Traitor to our Government. In your 26th Page, you reproach us, as not so sensible as you are of the Bond and Weight of Oaths; tell us by what Equivocations any of your Clergy can keep this in its fair Sense, and yet bear true Allegiance to a Protestant Prince that you count both Schismatick and Heretick. And that all People may see how you hamper and bind Mens Consciences in far stronger Bonds than I had express'd, I will put down at large your Oath at the Reconciliation of a Schismatick, as it stands in the Pontifical of *Gregory* the 13th, printed at *Venice*, 1582. The Bishop must sit before the Altar in his Mitre, and the Party upon his Knees must abjure as follows.

EGO, Talis, comperto divisionis Laqueo quo tenebar diutinâ mecum deliberatione pertractans, pronâ & Spontaneâ voluntate ad Unitatem Sedis Apostolicæ, divina Gratiâ duce, reversus sum. Ne verò non purâ mente seu simulatâ reversus existimer, Spondeo Sub Ordinis mei casu & Anathematis Obligatione atq; promitto tibi N. N. Episcopo, & per te Sancto Petro Apostolorum Principi, atq; Sanctissimo in Christo Patri & Domino Nostro A. Papæ N. & Successoribus suis, Me nunquam quorum liber Suasionibus vel *quocumq; alio Modo* ad Schisma de quo Redemptoris nostri gratiâ liberante ereptus sum, Reversurum, sed semper in Unitate Ecclesiæ Catholicæ, & in Communionem Romani Pontificis per omnia permansurum: Unde Jurans Dico, per Deum Omnipotentem & Sancta Dei Evangelia me in Unitate

Unitate & Communionem præmissis inconcussis mansurum :
 Et si (quod absit) ab hac me Unitate Aliquâ Occasione vel
 Argumento dividero, Perjurii Reatum incurrens eternę
 obligatus Pænę inveniatur, & cum Auctore Schismatis habeam
 in futuro Secus Portionem, (i. e.)

I (By Name, such a One) having by long Consideration
 found out that Snare of Division, with which I was held
 intangled; with a voluntary and free good Will am return'd
 to the Unity of the Apostolick Chair, the Grace of God
 being my Leader. And for fear, lest I should not be
 thought to be come back with a sincere but dissembled Mind,
 I oblige my self under the Penalty of Excommunication
 and Loss of my Order, and promise to you (N. N.) my
 Bishop; and by you to St. Peter, the Prince of the Apo-
 stles; and to the most Holy Father in Christ and our
 Lord (N.) the Pope (N.) and his Successors, That
 whatever Perswasions shall be us'd, or whatever Inducements
 I shall meet with to carry me back to this Schism, from
 which, by the Grace of our Redeemer, I am now freed;
 yet I will never return to it, but for ever, in all things,
 will remain in the Unity of the Catholick Church, and
 the Communion of the Bishop of Rome. And for this
 End, I swear by Almighty God and his Holy Gospels,
 that I will continue unmov'd in Union and Communion
 with the aforesaid. And if (which God forbid) I do ever
 divide my self from this Unity for any Occasion or Argu-
 ment whatsoever, Let me, as a perjurd Wretch be bound
 under the Bond of Eternal Punishment, and have my
 Portion with the Father of Schism in the World to come.

And now, what Wonder is it, that your People turn
 away their Faces, not only from the most Charitable
 Books that are written to convince them, but from the
 very Scriptures of God themselves? They pretend they
 are so fully satisfied, that they want no farther Convicti-
 on; but the Reason is, because they are bound to hear no
 Reason, whatever Arguments of Conviction they may
 meet with; and if they must not yield to Truth when
 they see it, the only way that they have left, is to stop
 their Ears, and hear Nothing but what the Pope and his
 Creatures teach them: But inveigling young and igno-
 rant People with forg'd Books and Lies into such a sworn
 Allegiance to the known Enemy of our Country, and then
 binding them down with such dreadful Imprecations upon
 themselves, if ever they return to their Allegiance to their
 own

own Prince, is the same thing as joining with a Foreign Invader ; and then, let all the World judge, Whether those wise Laws which our Forefathers made to prevent this Mischief, were any thing but what, was needful for our own Preservation.

And now I hope I have answer'd your Call, to have your Oaths produc'd in Publick. If you desire to have more, I doubt not but upon your Intimation I shall find them.

You are so civil and courteous an Adversary, that I doubt not but you will excuse my want of Care in Method, and therefore my next Reply shall be to your 16th Query in your 10th Page, *'Whether I do fairly in making no Difference throughout my whole Book between the Pope's Lawful Prerogative, and his suppos'd Abuse of it ?*

And I answer this Query with another ; Whether it be not a simple Question to be put concerning me, who allow him no lawful Prerogative at all here in *England*. Your 19th Query, is, concerning the Time when we *extinguish'd* his Power. Pray what could be left, when it was all *extinguish'd* ?

And this same Answer may serve for your Comparisons, in the same Leaf concerning the lawful Use and Abuse of Power by Kings and Parents. The Pope is neither Our King, nor Parent, nor Lawful Bishop ; and therefore your urging that Comparison to us, is only bantring your own People with that which you know we should despise as an Impertinence.

In my 96th Page, I desir'd the Lady that I wrote to, to bid her Priest Name one real Virtue or good Work, which she might not practice in our Church. In your Nine and twentieth Page, you undertake that Answer for her, and Name two : Obedience to the Catholick Church, and Confession of her Sins.

The first of these, is nothing but dancing in your eternal Circle, and carrying us back again to that which I have disprov'd already. It is only calling the lesser and worse part of the Church by the Name of all, and then putting the Authority of that in the Place of Jesus. Your Heads are so full of this Blunder, that in your 15th Page and 2d Query, you will needs make me speak the same Nonfence. Because I say in my 90th Page, that our Church is in *the Uni'y of Christ's holy Catholick Church, truly so call'd*, you make me say, *It is that Church*. But sure,
you

you thought, that none but your own People would ever read your Book.

The second Vertue, which you say she cannot practise in our Church, is, *Confession of her Sins*. But why could she not practice that in our Church; for we do recommend Confession where any one hath Doubts and Fears, and allow of it as often as any think fit: Oh, but you say, We are *married Men*, and not fit to be trusted with Secrets, for we shall tell our Wives. And if we were all married Men, and had no Old Batchelors amongst us, that were fit to conceal an Intreague, yet I will stand by it, That Popish Priests are the unsittest Men in the World to know the Secrets of all the loose Women in a Town and be in Conference often with them, and I will give these two Reasons for what I say. The first is, because they have no Wives of their own, and therefore are under more Temptation. The 2d is, Because they maintain Adultery to be a less Sin than their Marriage would be.

At this I expect you will be in a Flame because you was so before: but pray take up your Friend's Book, *The Church of Christ shew'd*, &c. and see if it be not literally as I say. Look first in the *Index* under the Word *Chastity*. There you find these Words. *Chastity, to break the Vow of it worse than Adultery*, see p. 407. turn then to p. 407. and there you find his Discourse concerning the single Life or Marriage of the Clergy, and there, besides many severe Things, you find him quoting a Father for these Words; *Give it a Thousand times if you please the Name of Marriage, I say it is as much worse than Adultery, as God is greater and better than Womankind*. His Reasons for it lye scatter'd in his Discourse: one breaks the Vow, the other doth not: one may be but once, the other a daily Crime: one is a Sin against God, the other against Womankind: Therefore one looks like the Sin of a Man, the other like the Sin of the Devil. Such Softenings of the great Sin of Adultery are very refin'd Strains of your Foreign Morality, and such as we Marry'd Men can never be brought to like of. It is the Sin of Man, a Sin against a Woman. It is seldomer committed, and breaks no Vow. With these Insinuations you may bear your forc'd Virginity the easier, and if your own People like of it, and think you the best Confessors for their Wives and Daughters, it is nothing to us. Do but let us be easie under that Constitution, under which God and Nature, and our Laws and Christi-

Christianity, as Christ left it, hath set us, and we shall not cross the Seas to find Fault with you for being Old Batchelors: Tho' I must tell you, that we know very well, That it was not the Purity and Vertue which the Pope thought there was in old Batchelors, that made him overrule his own Council of *Trent* in that Matter, and keep you Single, but because he knew, That if the Clergy by Marriage into other Families, and by Children and Posterity, became united in the same Interest with the Laity of the several Nations, he should not long be able to keep them his own Subjects, under a separate Jurisdiction, and in a separate Interest from their Princes. If this be not the true Reason why the Pope, of that time, over-ruled that Point, when the Council was for it, give me a better in your next, and I will consider it with due Attention.

Well, but you have a *Greek Criticism* to strengthen your Point with, and confound all the Marry'd Clergy. It is in your 42d *Query*, page the 24th, and it gives me a little Wonder. For your insulting Triumphs in the beginning made me believe verily, that I must at least have fought with a *Goliath*, and I doubt you are but about the same size of Learning with that honest *Englishman* who went on foot in a Pilgrimage to *Jerusalem*, to bring us his Backburden of the Earth of Mount *Olivet*, to sanctifie our Grounds with. But hear the *Query* it self. It is, *Whether St. Paul, who had no Wife in the 7th Chapter, and 3th Verse of his First Epistle, could lead one about with him in the 9th Chapter and 5th Verse of the same Epistle; and then you quote the 75th page of my Book, as if I had said he did. But what do you mean by such trifling? I turn'd to that Page that you quote, to see if any Error of the Printer had given you Occasion for such a foolish Question, but find nothing. I say there that St. Peter was married; you answer, that St. Paul was not. I say St Paul said, He might have lead about a Wife as well as Peter. You answer, that at that time, and in the same Epistle, he did not. But is this with the acuteness of an Old Batchelor, who might have spent all his Time in the great Bellarmine and Baronius. You had as good have been rocking the Cradle all your Life-time, or thrumming over your Ave Maria's.*

But to tell you truly, I am grown weary of answering such Trifles; and the more so, because I take no pleasure in this kind of Style which your Scurrility hath made the
only

only way that you could be answer'd in. Calling, *Fool, Stupid, Stockjobber, Driviler, and Lyar*; and yet doing nothing but call for Quotations of known Things, misquote, put in, leave out, and change my Words, that you may have something to cavil at, is so mean a way of handling Controversy, that I could not answer you otherwise than with a just Sence of such dishonest Arts.

And yet, as Disputes often lye in using Words in different Sences from one another, if any civil Person had answer'd in such a Style as was proper for clearing up Misunderstandings, and shewing the true Sence of our Forefathers, and bringing us in any-Point nearer to one another, I should have thought a Reply to such a one, as well employ'd Time, as if I had been writing upon any practical Subject.

It will be hard if one Time or other this unhappy Dispute and Schism be not clos'd in our Nation. No Division ever lasted always, and it is a wonder ours hath continu'd so long, considering how easily Papiſts may put an end to it without Sin when ever they please. In several Points, learned and sober Papiſts have come very near to us, but as the Minds of Men are many, and Education strong, and Truth enters slow, Peaceful Changes, which are the most natural, are gradual, and long in making, and require much Time and Labour; and as the Points in dispute betwixt us are of great Importance both to the good State of the Nation, and increase of Learning, and the Salvation of all our Souls, I think we should never be weary either of Preaching, or Arguing, or with civility even Disputing these Cases. But as Jest and Banter, and Scurrility, will never clear off Misunderstandings, and yet are the only ways that you have thought fit to make use of, I shall take my Leave of you, only desiring you not to expect from me any farther Answer to such Pieces as your last.

F I N I S.